THE

BRITISH CRITIC,

For DECEMBER, 1801.

Omnium hominum quos ad amorem veritatis natura ſuperior impreſſit, hoc maximè intereſſe videtur, ut quemadmodum de labore antiquorum ditati ſunt, ita et ipſi pro poſteris laborent, ut ab eis poſtertias habeat quo ditetur. DANTE.

They whom ſuperior talents have impreſſed with the love of truth, ſhould feel it peculiarly incumbent on them, that, as they have been enlightened by the labours of their predeceſſors, ſo they alſo endeavour to inſtruct poſterity.

ART. I. *Hoſea, tranſlated from the Hebrew; with Notes explanatory and critical. By Samuel Lord Biſhop of Rocheſter.* 4to. 221 pp. 1l. 1s. Robſon, New Bond-Street. 1801.

THE Prophet Hoſea, generally eſteemed the moſt ancient of the Minor (or ſhorter) Prophets, and perhaps of all thoſe contained in the Sacred Code, is peculiarly entitled to attention; among other reaſons for his ſtrong and lively intimations of the Meſſiah and his Kingdom, and the future reception of the Jews under his Covenant and Grace. The lateſt illuſtration he has received in this country, was from the labours of Archbiſhop Newcome (then Biſhop of Waterford) in his "improved Verſion of the Minor Prophets." That his efforts were important and valuable, is teſtified by his very able ſucceſſor; but there are many reaſons which induce us to rejoice, that the further illuſtration of this Prophet has been undertaken by the Biſhop of Rocheſter. One reaſon of great moment ſtrikes the eye at once on reading the Preface, in a table containing

fifty-one inſtances, wherein emendations of the text, propoſed by the Archbiſhop, have been rejected, after mature conſideration, by the preſent tranſlator. The neceſſity there is for the moſt extreme caution in attempting conjectural emendations of the text of Scripture, muſt, we ſhould conceive, be felt in all its ſtrength by every perſon who entertains a due veneration for that Sacred Code; but it is explained with ſuch peculiar force and propriety in the Preface to the preſent tranſlation, that we ſhould be unpardonable if we did not copy the paſſage, for the general inſtruction of biblical critics.

" But Archbiſhop Newcome maintains that the " greateſt difficulties ariſe from the corrupt readings, which deform the printed text." Much as I have been indebted, in the proſecution of this work, to the previous labours of that learned Prelate, againſt this opinion I muſt openly and earneſtly proteſt. It is an erroneous opinion, pregnant with the moſt miſchievous conſequences; and the more dangerous, as having received the ſanction of his great authority. That the ſacred text has undergone corruptions, is indiſputable. The thing is evident from the varieties of the MSS. the antient verſions, and the oldeſt printed editions: for, among different readings, one only can be right; and it is probable, I go farther, I ſay that it is almoſt certain, that the worſe reading has ſometimes found its way into the printed text. That the corruptions are greater in Hoſea, than in other parts of the Old Teſtament, I ſee no reaſon to ſuppoſe. That the corruptions in any part are ſo numerous, or in ſuch degree, as to be a principal cauſe for obſcurity, or, indeed, to be a cauſe of obſcurity at all, with the utmoſt confidence I deny. And, be the corruptions what they may, I muſt proteſt againſt the ill-adviſed meaſure, as to me it ſeems, however countenanced by great examples, of attempting to remove any obſcurity ſuppoſed to ariſe from them, by what is called conjectural emendation. Conſidering the matter only as a problem in the doctrine of chances, the odds are always infinitely againſt conjecture. For one inſtance in which conjecture may reſtore the original reading, in one thouſand, or more, it will only leave corruption worſe corrupted. It is the infirmity of the human mind, to revolt from one extreme of folly to the contrary. It is therefore little to be wondered, that, when the learned firſt emancipated their minds from an implicit belief, which had ſo long obtained, in the immaculate integrity of the printed text, an unwarrantable licence for conjectural alteration ſhould ſucceed to that deſpicable ſuperſtition. Upon this principle, great allowance is to be made, firſt for Cappellus, after him for Hare and Houbigant, and for others ſince, men of learning and piety, by whoſe labours the church of God has been greatly edified; if, in clearing away difficulties by altering the reading, they have ſometimes proceeded with leſs ſcruple in the buſineſs, than the very ſerious nature of it ſhould have raiſed in their minds. But their example is to be followed with the greateſt fear and caution. I muſt obſerve, however, that, under the name of conjecture, I condemn not altogether alterations, which, without the authority of a ſingle MS. are ſuggeſted by the antient verſions,

verſions, eſpecially by the Vulgate, Syriac, or Septuagint. The conſent indeed of thoſe verſions, in one reading, wherever it is found, I eſteem a conſiderable, though not always an indiſputable authority for an emendation." P. xxxiv.

The Biſhop then conſiders the authority of verſions in general, part of which paſſage we ſhall hereafter produce, and concludes the ſubject thus:

"But the conjectural emendation, which I chiefly dread and reprobate, is that which reſts ſolely, on what the critics call the "exigence of the place." For a ſuppoſed exigence of the place, in the text of an inſpired writer, when it conſiſts merely in the difficulty of the paſſage as we read it, may be nothing more than the imperfect apprehenſion of the uninſpired critic. With reſpect to the diviſion indeed of ſentences and words, an entire freedom of conjecture may be allowed; in taking words, or letters, which, as the text is printed, terminate one ſentence, or one word, as the beginning of the next: or the contrary. Becauſe theſe diviſions, in the antient languages, are not from the author, but have been ſupplied by ſcribes and editors of a late age: and his critical judgement muſt be weak indeed, who, in ſuch matters, is not qualified to reviſe and reverſe the deciſions of the wiſe men of Tiberias. Numerals may ſometimes be corrected by conjecture; to make dates agree one with another, or a ſum total agree with the articles of which it is compoſed. But this is not to be done without the greateſt circumſpection, and upon the evidence of calculations formed upon hiſtorical data, of which we are certain. A tranſpoſition of words may ſometimes be allowed; and all liberties may be taken with the points. Beyond this conjecture is not to be truſted, leſt it make only a farther corruption of what it pretends to correct. At the utmoſt, a conjectural reading ſhould be offered only in a note (and that but rarely) and the textual tranſlation ſhould never be made to conform to it. It is much ſafer to ſay, "This paſſage it is beyond my ability to explain;" than to ſay, "The Holy Prophet never wrote what I cannot underſtand; I underſtand not the words, as they are redde—I underſtand the words thus altered; therefore, the words thus altered are what the Holy Prophet wrote." P. xxxviii.

Another reaſon for wiſhing to ſee the text of the Prophet reviſed and interpreted by a commentator ſo judicious as the preſent, is the danger which muſt ariſe from an attempt at metrical arrangement from mere conjecture, ſuch as was made by Biſhop Newcome and others. On this ſubject alſo we ſhall introduce the obſervations of the Biſhop of Rocheſter.

"The metrical arrangement, attempted by the learned Primate, may be conſidered as one vaſt conjectural emendation, affecting the whole text of the Prophet, in the form, though not in the ſubſtance, which I have not ventured to adopt. The ſtile of Hoſea is indeed poetical in the very higheſt degree. In maxim ſolemn, ſententious, brief: in perſwaſion, pathetic; in reproof, ſevere; in its alluſions, always beautifull and ſtriking, often ſublime: rich in its images; bold in hyperbole;

perbole; artificial, though perſpicuous in its allegory: poſſeſſing in ſhort, according to the variety of the matter, all the characters by which poetry, in any language, is diſtinguiſhed from proſe. And there cannot be a doubt, that the compoſition was originally in the metrical form. But as the diviſion of the hemiſtichs is not preſerved in the MSS. nor in any of the verſions, I conſider the metrical form as loſt. And as the greateſt adepts, in the myſteries of the Maſoretic punctuation, have never diſcovered in this book (or, as far as I know, in any of the Prophets) thoſe peculiarities of accentuation, which are remarkable in the books confeſſedly retaining the metrical form, I ſuſpect that it was loſt early, not only in Hoſea, but in all the Prophets (Iſaiah perhaps excepted) and the attempt to reſtore it is too much, in my judgement, for modern criticiſm; eſpecially as the paralleliſm (the only circumſtance the modern critic has to guide him in the conſtruction of the diſtichs) is, in many parts of the book, if not indeed in the greater part of it, exceedingly imperfect, interrupted and obſcure; an effect perhaps of the commatiſm of the ſtile. If in certain paſſages the paralleliſm is entire, manifeſt, and ſtriking (as in ſome it certainly is, inſomuch that ſome of Biſhop Lowth's choiceſt examples, of this great principle of Hebrew verſe, are taken from this Prophet), I truſt that my tranſlation is ſo cloſe, as in thoſe parts to diſplay the ſtructure of the original, though the hemiſtichal diviſion is not exhibited to the eye in the printed page: and that, notwithſtanding this defect, if a defect it be, as much of the verſification, if it may be ſo called, is preſerved, as is with certainty diſcernible to the Biblical ſcholar in the Hebrew text, in its preſent ſtate." P. xliii.

The learned Biſhop is careful to inform us, that his tranſlation is intended for private ſtudy, not for public uſe. On this material point it is neceſſary to give his own ſtatement.

"With reſpect to my tranſlation, I deſire that it may be diſtinctly underſtood, that I give it not, as one that ought to ſuperſede the uſe of the Public Tranſlation in the ſervice of the Church. Had my intention been to give an amended tranſlation for public uſe, I ſhould have conducted my work upon a very different plan, and obſerved rules in the execution of it, to which I have not confined myſelf. This work is intended for the edification of the Chriſtian reader in his cloſet. The tranſlation is ſuch as, with the notes, may form a perpetual comment on the text of the Holy Prophet. For a tranſlation, accompanied with notes, I take to be the beſt perpetual comment upon any text in a dead language. My great object therefore in tranſlating has been, to find ſuch words and phraſes, as might convey neither more nor leſs than the exact ſenſe of the original (I ſpeak here of the exact ſenſe of the words, not of the application of the prophecy). For this purpoſe I have been obliged, in ſome inſtances, to be paraphraſtic. But this has only been when a ſingle word, in the Hebrew, expreſſes more than can be rendered by any ſingle word in the Engliſh, according to the eſtabliſhed uſage of the language. A tranſlator who, in ſuch caſes, will confine himſelf to give word for word, attempts in truth what cannot be done; and will give either a very obſcure, or a very defective tranſlation. That is, he will leave ſomething untranſlated. The neceſſity

neceſſity of paraphraſtic tranſlation will particularly occur, wherever the ſenſe of the original turns upon a paronomaſia: a figure frequent in all the Prophets, but in the uſe of which Hoſea, beyond any other of them, delights. With the ſame view of preſenting the ſenſe of my author in language perſpicuous to the Engliſh reader, for Hebrew phraſes I have ſometimes judged it expedient to put equivalent phraſes of our own tongue (where ſuch could be found) rather than to render the Hebrew word for word. But theſe liberties I have never uſed, without appriſing the learned reader of it in my Critical Notes, and aſſigning the reaſon. And ſometimes, in the caſe of phraſes, I have given the Engliſh reader a literal tranſlation of the Hebrew phraſe in the explanatory notes. In ſome inſtances, but in very few, I have changed words, and forms of expreſſion, in frequent uſe in our public tranſlation, for others, equivalent in ſenſe, of a more modern phraſeology; ever keeping my great point in view, to be perſpicuous to the generality of readers. The dignity, reſulting from Archaiſms, is not to be too readily given up. But perſpicuity is a conſideration, to which every thing muſt be ſacrificed." P. xlv.

The circumſtance moſt generally doubted or diſputed, reſpecting the Prophecy of Hoſea, is the queſtion, whether the command to take *a wife of fornication*, is to be literally taken as a real injunction, or as a tranſaction ſeen in viſion. On this point, the Biſhop of Rocheſter determines for the former poſition; but the arguments by which he ſupports his opinion are too long to be copied in this place; and the curioſity of the biblical ſtudent will be beſt rewarded by ſeeking them in their proper ſituation.

In ſpeaking of the importance of the Septuagint Verſion, in our preceding Review, we adopted the words of Mr. Reeves, in the Preface to his Collation of his Pſalms. Juſtice, however, demands us to confeſs, that the reaſons here alledged by the Biſhop of Rocheſter for lowering, in ſome degree, the authority of that Verſion, as a ſource of various readings, are extremely weighty, and deſerve the moſt mature conſideration. We ſhall therefore here copy them.

"With reſpect to the Greek verſion of the LXX in particular, it may reaſonably be made a doubt, whether the MSS, from which it was made, were they now extant, would be entitled to the ſame degree of credit as our modern Hebrew text, notwithſtanding their comparatively high antiquity. There is certainly much reaſon to believe, that, after the deſtruction of the Temple by Nebuchadnezzar, perhaps from a ſomewhat earlier period, the Hebrew text was in a much worſe ſtate of corruption, in the copies which were in private hands, than it has ever been ſince the reviſion of the ſacred books by Ezra. Theſe inaccurate copies would be multiplied during the whole period of the captivity, and widely ſcattered in Aſſyria, Perſia, and Egypt; in ſhort, through all the regions of the diſperſion. The text, as reviſed by Ezra, was certainly of much higher credit than any of theſe copies, notwithſtanding their greater antiquity. His edition ſucceeded, as it were,

were, to the prerogatives of an autograph (the autographs of the inſpired writers themſelves being totally loſt), and was henceforward to be conſidered as the only ſource of authentic texts: inſomuch, that the comparative merit of any text now extant will depend upon the probable degree of its approximation to, or diſtance from, the Eſdrine edition. Now, if the tranſlation of the LXX was made from ſome of thoſe old MSS, which the diſperſed Jews had carried into Egypt, or from any other of thoſe unauthenticated copies; which is the prevailing tradition among the Jews, and is very probable; at leaſt it cannot be confuted: it will be likely, that the faultieſt MS, now extant, differs leſs from the genuine Eſdrine text, than thoſe more ancient, which the verſion of the LXX repreſents. But much as this conſideration lowers the credit of the LXX, ſeparately, for any various reading, it adds great weight to the conſent of the LXX with later verſions, and greater ſtill to the conſent of the old verſions with MSS of the Hebrew, which ſtill ſurvive." P. xxxvi.

The Biſhop then lays down, with great care and exactneſs, the rules which he conſiders as indiſpenſable in the uſe of any ancient Verſion, and which carry with them the marks of a very ſound judgment.

The notes which accompany this tranſlation, are partly explanatory and partly critical. Theſe the Biſhop has thought fit to keep diſtinct as far as poſſible, and therefore has, in general, ſubjoined the explanatory notes to the text, and placed thoſe which are critical at the end of the book. To this preliminary account of the work we muſt, at preſent, confine our labour. In a future article we ſhall give ſome ſpecimens of the tranſlation, with ſuch obſervations as we think important, on particular paſſages.

(To be concluded in our next.)

ART. II. *The Oriental Geography of Ebn Haukal, an Arabian Traveller of the Tenth Century. Tranſlated from a Manuſcript in his own Poſſeſſion, collated with One preſerved in the Library of Eton College. By Sir William Ouſeley, Knt. LL. D.* 4to. 327 pp. 1l. 7s. Cadell and Davies. 1800.

A MORE important or acceptable addition to the ſtores of Oriental knowledge, of which the learned world are already in poſſeſſion, could not have been preſented to the public, than Ebn Haukal's Oriental Geography. The period in which it was written, the tenth century, is of ſuch an early date in

the Mohammedan history, the geographical site of the provinces and cities, of which immense empire, then in its meridian glory, it is principally calculated to illustrate; the advantage derived from the author's having in person visited most of the places which his elucidating pen describes; the perpetual reference to his work by Abulfeda, and all the great Moslem historians and geographers, posterior to that period; and the general interest at present taken in whatever has reference to Oriental researches, or can reflect, not a false glare, but a true light upon Asiatic annals and events, lead us to consider it as a most valuable acquisition to the libraries of Europe, and entitle the learned translator to our warmest thanks. Whoever will take the pains to compare, as we have done, those parts of Al Edrisi, the Nubian geographer, which have reference to the same object, or city, with Ebn Haukal, will, in general, find the former the servile copyist of the latter; though on that account due merit will not be denied to Edrisi, on other points where he might not, or could not, obtain assistance so authentic and desirable. When a writer on geography says, as for instance at p. 254, "I SAW a gate, at Samarcand, of which the front was covered with iron," &c. we cannot fail to be more immediately and deeply interested in the work, than in any cold compilation, however authentic, that details these matters of curiosity from the labours of others; we become the companions of his travels, and are transported with the author, at his pleasure, to the heats of the line, or to the frosts of the pole. The castles, the palaces, the walls of renowned eastern cities, rise before our view in all the grandeur of antiquity, and, instead of only a correct outline, we are presented with an animated picture; the glowing landscape, the rapid river, the majestic turret. Of this agreeable manner of writing of the author under consideration, we insert the following specimen, in his account of the beautiful country of Bokhara, and the celebrated Soghd of Samarcand.

"In all the regions of the earth, there is not a more flourishing or a more delightful country than this, especially the district of Bokhara. If a person stand on the *Kohendiz* (or ancient castle) of Bokhara, and cast his eyes around, he shall not see any thing but beautiful green and luxuriant verdure on every side of the country: so that he would imagine the green of the earth and the azure of the heavens were united: And as there are green fields in every quarter, so there are villas interspersed among the green fields. And in all Khorasan and Maweralnahr there are not any people more long-lived than those of Bokhara.

"It is said that in all the world there is not any place more delightful (or salubrious) than these three: one, the Soghd of Samarcand; another, the Rud Aileh; and the third, the Ghutah of Damascus." But the Ghutah of Damascus is within one farsang of barren

and

and dry hills, without trees; and it contains many places which are deſolate, and produce no verdure. "A fine proſpect ought to be ſuch as completely fills the eye, and nothing ſhould be viſible but ſky and green." The river Aileh affords, for one farſang only, this kind of proſpect; and there is not, in the vicinity of it, any eminence from which one can ſee beyond a farſang; and the verdant ſpot is either ſurrounded by or oppoſite to a dreary deſert. But the walls, and buildings, and cultivated plains of Bokhara, extend above thirteen farſang by twelve farſang; and the *Soghd*, for eight days journey, is all delightful country, affording fine proſpects, and full of gardens, and orchards, and villages, corn fields, and villas, and running ſtreams, reſervoirs, and fountains, both on the right hand and on the left. You paſs from corn fields into rich meadows and paſture lands; and the Soghd is far more healthy than the Rud Aileh, or the Ghuteh of Dameſhk (or Damaſcus); and the fruits of Soghd are the fineſt in the world. Among the hills and palaces flow running ſtreams, gliding between the trees. In Ferghanah and *Chaje*, in the mountains between Ferghanah and Turkeſtan, there are all kinds of fruits, of herbs, and flowers, and various ſpecies of the violet: all theſe it is lawful for any one who paſſes by, to pull and gather. In *Siroufhteh* there are flowers of an uncommon ſpecies." P. 236.

In Ebn Haukal's deſcription of places, the pride and invective of the Mohammedan bigot frequently break forth; and, what is extremely unfortunate for the cauſe of Aſiatic Geography, he ſlightly paſſes over, or wholly neglects, the deſcription of many large provinces and kingdoms that lay beyond the verge of the Moſlem conqueſts, at the period when he wrote. Thus, although of Sind, and its capital, Multan, we find rather an ample deſcription, that region of Aſia having been conquered, according to Abulfeda, early in the eighth century, by Mohammed Caſim, one of the generals of the Caliph Valid*; yet of Hind (Hindoſtan) which was not conquered by the Sultans of Gazna till the beginning of the eleventh century, we find ſcarcely any notice taken; in this, as in many other inſtances, the author exclaiming, "the inhabitants are Kafers (infidels) and idolaters, a minute deſcription of thoſe places would, *therefore*, be unneceſſary and unprofitable." P. 147. Concerning the Mohammedan kingdoms, however, both in and out of Aſia, we have very full details, and particularly concerning Perſia, the moſt wealthy and beautiful portion of Arabian plunder. Its diviſions, indeed, engroſs the greater part of the volume; and ſome important facts of that period, but darkly related in the Moſlem annals, are, in the courſe of the work, greatly elucidated, in the hiſtorical ſketches ſome-

* Vide Abulfedæ Annales Muſlemici, tom. i, p. 427, edit. Reiſke.

times

times added to the geographical ſtrictures. For Ebn Haukal flouriſhed ſoon after the riſe and extinction of the great and ſucceſſive dynaſties of the Taherites, the Soffarians, and Samanians, of whoſe efforts for independence on the caliphate, Perſia, and particularly Choraſan, was the field of moſt bloody conflicts, to which Aſia had for many years been witneſs. Conſidered, therefore, in this light, as aiding the reſearches of the hiſtorian at no very luminous æra, this publication riſes conſiderably in intereſt and importance, and will be hailed with peculiar ſatisfaction by thoſe who may be engaged in exploring the vaſt field of Aſiatic tranſactions in the middle centuries. To other perſons, not converſant with the general hiſtory of Aſia at the time it was written, it muſt certainly in its preſent ſtate appear defective, as being almoſt entirely deſtitute of exp'anatory notes: the tranſlator appears to have been ſufficiently ſenſible of this defect; and both in his Preface, and at p. 102, intimates an intention, at ſome future period, of clearing up the obſcurities of the original text, by illuſtrations from contemporary authors.

Having made theſe general obſervations on the work under conſideration, we ſhall proceed to the more particular detail of its contents. The arguments adduced by the tranſlator in the Preface, to prove the period in which the author flouriſhed, and the age of the manuſcript, are extremely ingenious, and evince the acumen and erudition of the writer. We rather incline, however, to think Ebn Haukal flouriſhed later in the tenth century than is here preſumed (namely, at the beginning, or the middle of it) becauſe, in p. 245, he ſpeaks of Bokhara as the place of the *prior* reſidence of the Samanian princes, who were the Caliph's governors for Choraſan. But thoſe governors had long been independent of the Caliph, and muſt, in the beginning, or the middle of the tenth century, have been reigning at Bokhara, their imperial city, when viſited by Ebn Haukal. Even ſo late as the year of the Hegira 362, corresponding to the year A. D. 972, Manſur Samani is expreſsly mentioned, by Abulfeda*, as the reigning ſovereign of Tranſoxania, and in that very year as concluding a peace with the Bowides dynaſty of Perſia. Sir William Ouſeley too, in his Appendix to the volume (No. 4) ſtates the termination of the Samanian dynaſty to have taken place ſo late as in A. H. 388, or A. D. 998; whereas Ebn Haukal ſeems to ſpeak of them as an extinct dynaſty. At p. 251, continuing his obſer-

* Annal. Muſlem. tom ii, p. 513. Item, p. 601, Ad. Ann. D. 998. "Deſiit Samanidarum poteſtas."

vations

vations on Bokhara, he ſays, "the Samanian princes *reſided* at Bokhara, the territories of which, and of Maweralnahr, *were* under their juriſdiction." If they had been then flouriſhing, he would ſurely have ſaid, the Samanian princes have their reſidence in Bokhara. The Gaznavide ſucceeded the Samanian dynaſty, near the expiration of the tenth century; and that, therefore, appears to have been the real period when Ebn Haukal flouriſhed. The difference of half, or even a whole century, is not of any very material conſequence, as the manuſcript is evidently of a very ancient date; but the text, and the aſſertions in the Preface, ſeeming to us irreconcileable, we have thought proper to ſtate our ſuſpicions.

The work commences with a general deſcription of the earth and its diviſions, or rather of thoſe climates and regions compriſed within the circle of Mohammediſm. The ſea of Roum, or the Mediterranean, and the remarkable places on its ſhores, and in its vicinity, are deſcribed, as well as their diſtances from each other, by rates of eaſtern menſuration; that is, by MERHILEH, or *ſtages*, conſiſting, according to Edriſi, of thirty miles (Preface, p. 22) and by PARASANGS, or FARSANGS, about thirty ſtadia. Theſe meaſures are, however, candidly allowed to be of very uncertain extent, and to vary exceedingly in different eaſtern authors who have treated of geographical matters. Abyſſinia, Nubia, and other parts of Africa, occupy the next diviſion; and the commerce, natural productions, and manners of the inhabitants of each region, are ſlightly touched upon as he proceeds. Andalus, or Spain, early conquered by the Ommiades, is next deſcribed, and contains ſome curious particulars; but will not admit of any extracts, and we therefore muſt refer our readers to the volume. A ſeparate diviſion is appropriated to Egypt, that ſplendid jewel in the tiara of the Caliphs. Cairo was not at this time built, Foſtat is mentioned as the exiſting capital. The marble palaces, and the lofty watch-tower of Alexandria, are noticed; but not the Pillar, vulgarly and falſely called Pompey's. Sham, or Syria, is treated of under the next ample diviſion; and of its proudeſt boaſts, Damaſcus and Balbek, the reader may not be diſpleaſed with the ſummary account annexed, as they appeared eight hundred years ago.

"*Demeſhk* (Damaſcus) is a *chief city, the right hand of the cities of Syria.* It has ample territories among the mountains; and is well watered by ſtreams which flow around. The land about it produces trees, and is well cultivated by huſbandmen. This tract is called *Ghouteh.* It extends about one merhileh by two. There is not, in all Syria, a more delightful place. There is a bridge in the midſt of the city of Demeſhk, by which a horſeman may paſs over the water, which goes on

to

to the villages of Ghouteh, and runs amongſt their inns, and hot-baths, and ſhops.

"Here is one of the largeſt moſques in all the land of the Muſſulmans, part of which was built in ancient times by the *Sabians*. Then it fell into the poſſeſſion of the Greeks, and became a place of religious worſhip to them. After that it fell into the hands of the Jews, and of certain princes who adored idols; and at that time they put to death Yahiah, the ſon of Zachariah, to whom be peace! and fixed his head upon a pole, before the gate of this temple, at the place which they call *Bab Jeroud* (probably Jews'-gate.) It then paſſed into the hands of the Chriſtians, who performed in it, likewiſe, their religious ceremonies, until, at length, it came into the poſſeſſion of the True Believers (the Muſſulmans), to whom it ſerves as a moſque. At the ſame ſpot where the head of Yahia ben Zachariah had been fixed, the head of Hoſein, the ſon of Ali, to whom be peace! was alſo expoſed. *Walid ben Abd-al-Melk*, in his time, cauſed this building to be repaired, and beautified with pavements of marble, and alſo pillars of variegated marble, the tops of which were ornamented with gold, and ſtudded with precious ſtones, and all the cieling he cauſed to be covered with gold; and it is ſaid that he expended the revenues of all Syria upon this work.

"Beyond the borders of Demeſhk is *Baalbek*, ſituated on an eminence. Here are the gates of palaces, ſculptured in marble; and lofty columns, alſo of marble. In the whole region of Syria, there is not a more ſtupendous or conſiderable edifice than this." P. 41.

Jezireh, or Meſopotamia, next engages our attention, and is deſcribed with equal minuteneſs of local circumſtances; but on the vaſt empire of Iran, and its provinces, the geographer ſeems to have beſtowed his utmoſt labour, and to have exhauſted all the ſtores of his erudition. We are next tranſported to Sind, or the regions lying on, and near the mouth of, the Indus; theſe are mentioned as the extreme boundary of the Mohammedan conqueſts in this direction (p. 155). Armenia, and the diſtricts near the Caſpian ſea, as alſo that ſea itſelf, known to the Orientals by the name of the *ſea of Khoſr*, now, for many pages, ſolicit our attention, interſperſed with various pleaſing accounts of the natural and civil hiſtory, and the antiquities of that remote country; but they are too deſultory and detached to be extracted; and will be peruſed with better effect in the volume itſelf. Our final excurſion is to the neighbouring region of Maweralnahr, or Tranſoxiana, of whoſe capital, Bokhara, the author's intereſting deſcription has been previouſly given.

An Appendix, conſiſting of paſſages extracted from various Oriental writers, ſome conſidered by the tranſlator as part of the original text, and others intended to illuſtrate it; together with two uſeful Indexes, of proper names, and ſubjects diſcuſſed in it, cloſe this important volume; to which we wiſh the extenſive circulation it merits, and, in our opinion, muſt obtain,

obtain, wherever the muſes of Aſia are honoured and cultivated. We muſt not forget to add, that a general Map, neatly executed, to expreſs the great outlines of Ebn Haukal's Geography, forms the frontiſpiece; and that the whole is printed with elegance and apparent accuracy.

ART. III. *A Journey from London to the Iſle of Wight. By Thomas Pennant, Eſq. In Two Volumes.* 4to. 2l. 2s. Harding. 1801.

MR. PENNANT's productions of this kind afforded ſo agreeable a miſcellany, ſuch a happy mixture of entertaining and inſtructive matter, diverſified by anecdote, hiſtory, and above all by the diſplay of his talents as a naturaliſt, that they have conſtantly been received by the public with eagerneſs, and have obtained a place in moſt well-choſen libraries. Of part of his great poſthumous work, called by himſelf Outlines of the Globe, we have already ſpoken; this is by no means leſs intereſting, and contains an account of a portion of our iſland by no means the leaſt important in our hiſtory.

The firſt volume is dedicated to the deſcription of the Journey from London to Dover, and commences at the Temple Stairs. Nothing ſeems to eſcape the writer's obſervation, and every page bears ample teſtimony to his acuteneſs, and his extenſive information on all ſubjects. Mr. Pennant's manner is ſo well known, that little more ſeems neceſſary than to ſay, that the work is diſtinguiſhed by the author's accuſtomed peculiarities, and ornamented, as uſual, with plates of different degrees of excellence, on every poſſible ſubject. The execution of the plates is indeed extremely unequal; a very good engraving of Sir John Packington, who in the time of Elizabeth offered, for a wager of three thouſand pounds, to ſwim from Whitehall Stairs to Greenwich, is immediately followed by one of the Dutcheſs de Chevreuſe, who is ſaid to have ſwum acroſs the Thames, ſo very execrable, that it would diſgrace the meaneſt publication.

Mr. Pennant ſtops at every place as he paſſes down the river, to relate every particular of moment involved in its hiſtory. At Purfleet we are detained to hear the following account of the magazines of gun-powder.

"From Erith, we croſſed the River obliquely to Purfleet. Its great *chalk* hill roſe before us, in this flat country, like an *Alp*. A conſiderable quantity is burnt into lime, for ſale. We landed at the tremendous

tremendous national Magazines of gunpowder, erected here about the year 1762. Before that time, they were at Greenwich, which was thought to be too near our capital. They conſiſt of five large parallel buildings, each above a hundred and ſixty feet long, and fifty-two wide, five feet thick, arched beneath the ſlated roof; the arch is three feet in thickneſs, and the ridge of the roof covered with a coping of lead twenty-two inches broad. The building was reſerved for the reception of the barrels of powder brought out of the magazines, in order to be tried in the proof room, to which there is a paſſage with a railed floor, covered on the bottom with water; ſo that, ſhould any grain drop, no accident could ſet them on fire. At preſent this building is diſuſed, all the experiments being made in the open air, and in the Muſquetry, or Artillery, to the uſe of which it is deſtined. All theſe buildings are ſurrounded, at a diſtance, with a lofty wall. In the two outmoſt is kept the powder, in ſmall barrels, piled within wooden frames, from the bottom to the roof; and between the frames is a platform of planks, that the walkers may go in without fear of ſtriking againſt any ſubſtance capable of emitting a ſpark. As a farther ſecurity, thoſe who enter this dreadful place are furniſhed with goloſhoes and a carter's frock. Nothing of iron is admitted, for fear of a fatal colliſion. The doors are of copper, the wheels of the barrows are of braſs. The four buildings uſually contain thirty thouſand barrels of a hundred pounds weight: ſhould an exploſion take place, London, only fifteen miles diſtant, in a direct line, would probably ſuffer in a high degree. The dread of ſuch an accident by lightning, ſtruck the Board of Ordnance ſo forcibly, that, in 1772, it conſulted the Royal Society on the moſt effectual method of preventing it. A Committee from the Society was appointed, who determined on fixing conductors: ſuch were ſet up with unuſual precaution. Theſe were on the principle adviſed by Dr. Benjamin Franklin: the very ſame philoſopher, who, living under the protection of our mild government, was ſecretly playing the incendiary, and too ſucceſsfully inflaming the minds of our fellow-ſubjects in America, till the great exploſion happened, which for ever diſunited us from our once happy coloniſts. On May 15th, 1777, the inefficacy of his pointed conductors was evinced. Lightning ſtruck off ſeveral pieces of ſtone and brick from the coping of the Board Houſe, which ſtands at a ſmall diſtance from the Magazines; neither the conductor on this houſe, or any of the others, acted; but Providence directed the ſtroke to that alone: the miſchief was very trifling. Mr. B. Wilſon had very ably diſſented againſt the method propoſed by Dr. Franklin; but the evil genius of the wily philoſopher ſtood victorious; and our capital narrowly eſcaped ſubverſion. At preſent, theſe important Magazines are made as ſafe as human wiſdom can contrive. The houſe in queſtion is a handſome plain building, and is called the Board Houſe, from the uſe made occaſionally of it by the Board of Ordnance. It commands a fine view up and down the River, and the rich gentle range of hills in the county of Kent." P. 42.

At Tilbury Fort we have the following pleaſant anecdote: and, at p. 127, one which terrifies humanity.

" Henry

" Henry VIII. erected here a ſtrong battery to repel any inſult from a foreign enemy, and to guard againſt the deſultory deſcents of the French, who had more than once infeſted our coaſts. This Monarch had adopted a general plan of fortification. At Tilbury, oppoſite to Graveſend, he erected a block-houſe; which, after the burning of our ſhips in 1667, by the Dutch, at Chatham, was enlarged into a ſtrong and regular fortification. It mounts ſeveral guns; has a ſmall garriſon; and its Governor, a General Officer, preſides over Graveſend as well as this fort. But what will ever render this place memorable is, that is was fixed on for the encampment of the army, in the year 1588, to oppoſe that which was deſigned to be landed from the famous invincible *Armada*, to march to the conqueſt of the Capital, and in the end to have reduced the whole kingdom to the yoke of the bigoted Spaniard. Veſtiges of the camp are ſtill to be ſeen (as I have read) on the ſpot where a windmill now ſtands. This was one of the three armies deſtined for the defence of the kingdom. The number of men was to have been twenty-two thouſand foot; but no more than ſixteen thouſand five hundred were aſſembled; and two hundred and fifty-three cavalry, armed with lances; and ſeven hundred and ſixty-nine light-horſe-men, many of them veterans tried in the fierce ſchool of war in the Low Countries. Over theſe were placed a Commander in Chief, the unworthy favourite, the Earl of Leiceſter, who had returned from the Netherlands loaden with diſhonour, and even ſuſpected of cowardice, and of a deſign to enſlave the States: he had, on his recall, even the effrontery to cauſe medals to be ſtruck, reflecting on them for their ingratitude; yet female prejudices for once led our celebrated Queen into an error which might have proved fatal to her kingdom, had the ſkill of the General been oppoſed to the abilities of the great Parma. Elizabeth was ſuperior to every weakneſs but that of Love. She viſited the camp in perſon, rode from rank to rank, and animated her troops by the moſt inſpiring ſpeeches.

" As I am now on the ſpot, I ſhall mention the part of one as the moſt animated of any which ever really fell from the mouth of an heroine. She has been compared to a Deborah, a Boadicea, and a Zenobia. Had her Highneſs been put to the proof, her deeds might have not been leſs celebrated! But I queſtion whether any one of them confirmed their reſolves with ſo round a period as did the daughter of our bluff Monarch, in whom, on this occaſion, his ſpirit fully burſt forth. She alludes to the cowardly deſertion of the country at the appearance of the *Armada*, by ſeveral of the gentry who lived on the coaſts. " I underſtand," ſays ſhe, " that numbers of the gentry have quitted their ſeats on the ſight of the enemy: ſhould they ever again betray the like want of courage, by G—d I will make them know what it is to be fearful on ſo urgent an occaſion!!!" P. 59.

" In Mr. Boys's parlour I obſerved ſome ſmall pictures of a ſhip in diſtreſs: he related to me the ſubject, and furniſhed me with the following melancholy epiſode:—In 1727 his father was ſecond mate in the Saxborough galley, a fine ſhip of thirty-two guns, fitted out by the South Sea Company, under the *Aſſiento* contract, and commanded by Captain Kellaway. Her crew, including two paſſengers, conſiſted of thirty-

thirty-nine. On June 25, in their way from Jamaica to England, the ſhip took fire by the careleſs application of a candle to a puncheon of rum. The head was heard to burſt off with the exploſion of a cannon, and the flames ſeized her without hopes of remedy: the yawl was hoiſted out, and twenty-two men and boys crowded into it; the long boat remained on board on fire. In this ſituation, without cloaths, proviſion, or compaſs, at the diſtance of a hundred and twenty leagues from the neareſt land, they experienced all the miſeries of cold, hunger, and thirſt. It was propoſed to fling into the ſea the two boys who had occaſioned the misfortune: this was over-ruled. It was then propoſed to caſt lots, and give all an equal chance of being ſaved, by lightening the boat, which lay deep in the water: this was oppoſed, and ſoon became unneceſſary, by the death of five of the people raving mad. Hunger grew now irreſiſtible. Mr. Scrimſour, the ſurgeon, propoſed the eating the bodies of the dead, and drinking their blood: he made the firſt eſſay, and turned aſide his head and wept. They could only reliſh the hearts, of which they ate three. They cut the throats of their dead companions as ſoon as life was departed, and found themſelves refreſhed and invigorated by this unnatural beverage. By the 12th day the number was reduced to twelve; a raging ſea added to their miſeries: a dead duck, in a putrid ſtate, came within their reach, and was eaten as the greateſt delicacy. On July 7th deſpair ſeized them, and they lay down to die. By accident Mr. Boys raiſed himſelf and ſaw land: on communicating the news to the ſurvivors they were inſtantly reanimated, and took to their oars. They perceived ſome ſhallops in with the land, and found themſelves on the coaſts of Newfoundland. They were taken on ſhore and treated with the utmoſt humanity by Captain Le Cras, of Guernſey, Admiral of the harbour. Mr. Boys, with true piety, kept the day of his deliverance ever after as a faſt.—The reſt of his life was bleſſed with proſperity. He had begun his career in his Majeſty's ſervice: accident flung him into that in which he experienced ſo great a calamity. He returned again into the Royal Navy, roſe to the poſt of Captain, and hoiſted the broad pendant as Commander in Chief of his Majeſty's ſhips and veſſels in the Thames, Medway, and Nore. At length he finiſhed his honourable days Lieutenant Governor of Greenwich Hoſpital, in March 4th, 1774, aged 74. It is remarkable that two of his fellow ſufferers lived to a very great age. Mr. Scrimſour, the ſurgeon, attained that of eighty; and George Mould, a ſeaman, being brought into Greenwich Hoſpital by the Lieutenant Governor, died there at the age of about eighty-two."

Mr. Pennant, with the true ſpirit of an antiquarian, lingers a long time at Canterbury and its environs. A full and circumſtantial account is given of its antiquities, religious houſes, charitable foundations, and indeed the whole of its local hiſtory. The deſcription of the rich Abbey of St. Auguſtine, at p. 160, is peculiarly curious and intereſting; indeed this is altogether the moſt entertaining portion of the volume, and particular care appears alſo to have been taken to have made the

plates

plates reſponſible. The Cinque Ports occupy a great deal of the touriſt's care and attention; and what he ſays of the Godwin Sands ſeems to us at leaſt as ſatisfactory as any thing which has been written on the ſubject. As it takes up no great ſpace, we ſhall inſert it.

"Perhaps a natural ſolution may be as credible; we may aſcribe it to the vaſt inundation which A. D. 1100 overflowed part of Holland, ſo that the water being carried from this part of the ſea rendered it ſo ſhallow, that places which might have been ſafely paſſed over before now became full of dangerous ſhoals. Such was the caſe here: the Godwine ſands were two ſub-marine hills, in ancient times unnoticed by reaſon of the depth. After this drainage their heads at the ebb tides appeared above water, and became moſt dangerous to mariners: yet they have their utility—ſhips anchor or moor beneath their ſhelter, and the little they receive from the North and South Forelands, and find protection from the winds, unleſs in very extraordinary tempeſts; ſuch was the fatal one of November, 1703. It began five hundred leagues from the Engliſh coaſt, and hurried the homeward-bound ſhips, which happened to be in the Atlantic, with amazing impetuoſity up the channel, and as it were ſwept the ocean, and filled every port: no ſhip that did not go direct before the wind could live. It paſſed over England, France, Germany, Sweden, Finland, Ruſſia, and part of Tartary, and ſpent itſelf amidſt the iſlands of ice in the Frozen Sea. I refer to a moſt ample relation of its dire effects by ſea and land, given in the City Remembrancer, vol. ii. from p. 43 to 187: its height was in the night of November the 26th, but it laſted with incredible fury fourteen days. That dreadful night was uncommonly dark, and made more hideous in many places by the quick coruſcations of lightning and the ſingular glare of meteors and imaginary ſymptoms of earthquakes, while the rolling of the thunder and the howling of the winds formed the terrific *diapaſon*. It is ſaid that in various parts not fewer than eight thouſand perſons periſhed. Rear-Admiral Beaumont, in the Mary, a fourth rate, together with the Northumberland, Stirling-Caſtle, and Reſtoration, three third rates, and one fifth, were beaten to pieces againſt the ſands, and near twelve hundred gallant ſailors loſt to their country in the midſt of a moſt important war.

"The Godwine Sands conſiſt of two parts, divided in the middle by four narrow channels, about two fathoms deep; the middle called the Swaſh, navigable by boats, and that only in fine weather. The Sands extend ten miles along the coaſt north and ſouth, verging towards the eaſt, and from three and a half to ſix miles diſtant from the main land. They have over them at all times ſo little water as not to be any where paſſable, unleſs by very ſmall veſſels; but at the ebb are in many parts dry. This frequently occaſions a lingering death to the unhappy people who are wrecked on them at low water: they often paſs with horrible proſpect the intermediate ſpace between their getting on the Sands and the return of the tide. It ſometimes happens that in caſe they are ſeen from land they are relieved, if there is a poſſibility for a boat to be put off; for, to do juſtice to the people of Deal, they are always ready to hazard their own lives to ſave thoſe of

their

their fellow-creatures: as to the effects scattered on the Sand, they have at all times been deemed fair prizes." P. 168.

Deal Castle and Walmer Castle are represented in very elegant plates, which also may be said, with equal truth, of Dover Castle, on which subject Mr. Pennant displays, with great effect, his knowledge of the history and antiquities of his country. This volume concludes with the description of Dover Cliff, and Shakespeare's sublime lines on the subject.

At the commencement of the second volume we find the author still at Dover, but preparing to proceed to Folkstone, which place, very memorable in our history, he minutely describes. This place, among other things, for which it merits, and has obtained celebrity, gave birth to the great Harvey, to whom we owe the discovery of the circulation of the blood.

From Folkstone we are conducted to Sandgate Fort, to Hythe, Lyme Castle, and Romney Marsh. Hence we are led to Dungeness, New and Old Romney; after which, we enter the county of Sussex. The first place which is here noticed is the town of Rye, where we meet with the following whimsical anecdote.

"We soon reached *Rye*, a small town seated on a clayey eminence between the discharge of the Rother into its port, the *Portus Novus* of Ptolemy. The harbour is said by Camden to have been formed, or rather restored, some time in the sixteenth century, by the violence of a most extraordinary tempest, and still farther improved by another. He speaks of it as being, in his time, the usual passage to Normandy. It is one of the Cinque Ports, flourished greatly, and soon after the Conquest contributed its quota of nine ships. The castle, or, as it is called, Ypres tower, is a strong square pile, with a round tower at each corner. It was founded by William de Ypre, a famous warriot, created Earl of Kent in the reign of King Stephen: tired of the world, he betook himself to a monastic life in the year 1162, and died in the abbey of Laon in Flanders.

"Edward III. encompassed Rye with walls: some of the gates are yet standing; but all are very ruinous. In the land-gate is a handsome gothic arch, and on each side guarded by a round tower: beneath the castle is a battery of eighteen guns.

"The church has nothing remarkable: here was only one religious house, that of the Augustines, at or before the time of Edward III. The chapel is still standing, distinguished by its gothic windows with neat tracery. A person, who with great civility shewed me the town, asked me, Had I heard of Margery Gascogne? On my answering in the negative, he told me a strange relation of a young woman of that name, who, he said, had been three years with child, that she felt annual throes, and that the springing of the child was evidently felt by any who had the curiosity to place their hands on the umbilical region: mine, I own, was excited; I was brought to a poor house in the church-yard, where I found a young woman at her father's house in

bed; ſhe looked wretchedly. As I did not doubt her capacity of muſcular motion, ſo as to imitate infantine leaping, I did not make the experiment. Her ſituation is reſolved by the town into a judgment of Heaven, which, for perjury in ſwearing the child on an innocent perſon, thus viſited her by this heavy penalty!" P. 21.

The town of Winchelſea next occurs, which is deſcribed at conſiderable length. It poſſeſſes various fragments of antiquity, which well deſerve notice; and, in the reigns of Richard II. and the Sixth Henry, was of no mean importance. The next place which moſt attracted the touriſt's notice is Haſtings, whence, after the Conqueſt, was the common paſſage to Normandy. Beauport, Crowhurſt, and Battel Abbey follow in ſucceſſion. Of this laſt place a good engraving is annexed; and it well deſerves this diſtinction, as being a ſpot near which a great victory put an end to the Saxon line, and gave the crown of England to a foreigner. This famous battle is ſo neatly and forcibly deſcribed by Mr. Pennant, that we cannot forbear inſerting the account.

"We arrived at Battel Abbey with awful reflections on the deciſive victory which put an end to the Saxon reign, and transferred the crown of England to a new and foreign race. William, after his landing at Pevenſey, made every effort to induce Harold to reſign what he called an uſurped crown. The Engliſh monarch received his meſſage in London, where he was waiting for the forces raiſing by his nobility. The Norman envoys treated him with inſolence, which he returned in a manner ſuited to his high ſpirit. When the rivals had reached the field, William made a ſecond attempt by means of a monk; but on terms ſo advantageous to himſelf, that Harold determined to put his crown to the deciſion of the ſword. The Engliſh army paſſed the night in jollity, ſong, and carouſal; the Norman, in prayer and preparations for the fight. When morning appeared, Harold ranged his troops, according to the Saxon faſhion, in form of an impenetrable wedge, and placed himſelf in the centre, on foot, beneath his ſtandard, to ſhew that he meant to ſhare with them the fortune of the day. The Duke divided his forces into three bodies: the Normans began the battle by a diſcharge of a cloud of arrows into the air, which fell with great execution upon the Engliſh phalanx, by reaſon that the men were ſo cloſely ranged: they were at firſt put in ſome diſorder; but, quickly recovering themſelves, the fight was continued with great animoſity on both ſides. The Normans, armed with axes, maces and clubs, intermixed with the archers, in vain attempted to make an impreſſion on the Engliſh wedge; and, as a prelude to the fight, animated each other by caroling the ſongs of the deeds of the great Rolando, the hero of French romance. The battle raged from ſeven in the morning till night. Near the cloſing of the day, William perceived the impoſſibility of breaking the compact maſs of his enemy: he had recourſe to ſtratagem. He ordered his forces to make a fighting retreat, as if on the point of giving way to the ſuperior valour of the Engliſh. This ſucceeded: Harold was deceived; and, thinking

to

to take advantage of a retiring foe, deranged his invincible system by the pursuit of the fictitious flight of the subtile Norman. William seized the critical moment, and caused his well-disciplined troops to close their ranks and press on the disordered English. Harold, enraged at the unexpected event, performed prodigies of valour to restore the battle: an arrow pierced his eye and reached his brain, and he fell dead on the field; his army, disheartened by the fatal blow, gave way on all sides, and left to the Conqueror victory and the crown of England. Gurth and Leofwine, the valiant brothers of Harold, fell with him; as did the flower of the English nobility. The number of common men has not been justly ascertained; but the slaughter must have been very considerable, for six thousand Normans was the price of the victory. The remainder of the English were saved by the darkness of the night, and the good conduct of Morkard and Edwin, who conducted the retreat. The Conqueror, with great generosity, sent the bodies of Harold and his two brothers to Gith, their unfortunate mother; nor would he accept a ransom.

"The field of battle was then called Hethelandé, near a village of the name of Epiton. It was fought on the 14th of October, 1066, on St. Calixtus's Day, and the birth-day of Harold. Superstition could not fail having something to do with so great an event; a *sangue lac*, as the French call it, a *bloody fountain*, sprung up after every gentle shower, crying to the Lord for vengeance for so much Christian blood shed on the spot.

"To expiate the slaughter of the day, for the repose of the souls of the slain, and in gratitude to Heaven for the victory, the Conqueror founded, in the following year, the Abbey of Battel, and dedicated it to St. Martin. Here he intended to place one hundred and forty Norman monks, for the full discharge of those pious services; but he was prevented by death from executing the whole of his design. He had endowed it with lands equal to the support of such a number; and had bestowed on it the privileges of a sanctuary, and a multitude of others usual in those days. He peopled it with religious from the Benedictine monastery of Marmontier* in Normandy, and appointed one of them, Robert Blankard, first abbot. He being drowned in his passage, was succeeded by Gaubertus, who was living in 1088.—William honoured the church with his presence, probably at its consecration, and offered at the altar his sword, and the robe he wore at his coronation." P. 36.

The description of the Abbey, its revenues, antiquities, with the famous *roll*, occupies several pages, till we are brought to Ashburnham. The venerable pile of Hurstmonceaux, the most ancient brick-work, as *Mr. P. says, of any in the world*, is mentioned with great praise; and the melancholy tale of its owner, the young Lord Dacre, related with proper sympathy. Pevensey, a considerable place in Saxon times, where William the Conqueror first landed, affords a favourable occasion for the display of Mr. Pennant's antiquarian knowledge. Westham, and East Bourne, with an affecting anecdote of Mr.

* Certainly Marmoutier. *Rev.*

Henry Luſhington, ſucceed. Near Eaſt Bourne was the Anderida of the Romans.

At p. 54, we are agreeably detained by a narrative of the famous battle off Beachy Head, between the fleets of England and Holland. From the Seven Cliffs, adjoining to Beachy Head, we deſcend to Eaſt Dean, and then proceed to Seaford, a town once of much conſequence. The wells on theſe downs deſerve particular notice, and are minutely deſcribed. Newhaven then is the only place of note till we come to Brighthelmſtone, which is ſo well known, and has been ſo often deſcribed, that we ſhall only detain the reader to ſay, that he will here find a beautiful repreſentation of the Prince of Wales's Pavilion, with an account of every thing, ancient and modern, for which the town is remarkable. The natural hiſtory of Brighthelmſtone, and its vicinity, is new and intereſting, and occupies many pages. From Brighthelmſtone, Mr. Pennant conducts us to New Shoreham, and thence to the Old Town of that name, and through ſeveral villages of leſs note, to Arundel. Here, as may reaſonably be ſuppoſed, we are detained for ſome time. A moſt pleaſing view of the Caſtle occurs in this part of the work, and the lovers of antiquity will find much to intereſt and entertain them. After paſſing by Selſey Iſle, we arrive at Chicheſter, which, with its noble cathedral, its monuments, biſhop's palace, antiquities, and curioſities, are agreeably deſcribed. We cannot omit the ludicrous anecdote at p. 116.

" A few miles from Fiſhbourn, I left, at no great diſtance, to the ſouth, Boſeham, or Boſenham, a village with a church and ſpire-ſteeple. The church is ſaid to be a ſpacious and venerable Gothic pile, built by William Warlewaſt, biſhop of Exeter, about the year 1119. This prelate was chaplain to the conqueror, and his two ſons, William and Henry. The laſt had granted the place to him and his ſucceſſors. Warlewaſt eſtabliſhed in the choir of the pariſh church ſecular canons or prebendaries. It was eſteemed a royal free chapel, and exempt from the juriſdiction of the Biſhop of Chicheſter. There had been in very early times a religious retreat in Boſeham; for, in 681, one Dicul, a Scotch monk, had a cell here, in which he and five or ſix brethren ſerved the Lord in great poverty.

" The noted Earl Godwin obtained the place from Stigand archbiſhop of Canterbury (who, in Godwin's time, made it his reſidence) by a ſingular piece of deceit. He waited on the archbiſhop with a large train of nobility, and accoſted him, with great ſeeming civility, in theſe words, *Da mihi Boſeam;* by which the prelate underſtood the *Baſium* or *Oſculum Pacis*. This he readily granted, and Godwin and his people fell at his feet, and made numbers of acknowledgments for ſo liberal a gift, declaring that he ſaid *Boſeam*. And thus, by a jingle of words, Stigand loſt this valuable poſſeſſion, which the Earl inſtantly ſeized for his own uſe."

We now enter Hampſhire, and proceed to Portſmouth, our way being pleaſantly beguiled by many curious anecdotes. Le-

land's account of Portsmouth is introduced, and next the author's own description. This, however, with all that the subject involves, is sufficiently notorious; but many curious anecdotes and incidents will here be found; and, among others, that which we shall make our last extract.

"Henry VIII. may be called the founder of the English Navy: he began with building the great ships the Regent and the Sovereign. The first was lost in an engagement off Brest, in 1512: that gallant gentleman, Sir Thomas Knevet, grappled with the Cordelier, in which the French admiral had hoisted his flag; both took fire, and blew up with their commanders and sixteen hundred brave seamen: both fleets retired instantly, terrified by the dreadful scene, without offering to continue the engagement. Henry, to repair the loss, built the great Henry Grace de Dieu, of far greater bulk than the Regent. This ship is twice exhibited to us in painting. The first is in a great picture I had an opportunity of seeing in one of the lower apartments in Windsor Castle. It represents the king setting sail from Dover for Calais, for the celebrated interview betwixt him and Francis I. between Guidres and Ardres, in 1520, called *Le Champ de drap d'or*. Henry had caught the vain magnificence of Richard II. the sails and pendants of his ship were of cloth of gold, damasked; all his suits of ships and men were equally splendid, for the chief nobility of the realm attended. I must refer the reader to the minute description given by that accurate antiquarian, John Topham, esq. I shall only add, that the land scenery is also represented, of Dover and the harbour; its forts, Arch-cliff, and the Black Bulwark; and, finally, the distant view of France, and the city of Calais. The second is one of the celebrated pictures at Cowdray. [While I write, I am shocked with the news, that the house itself, and the whole of that invaluable collection, is now no more, having, on September 24. 1793, been consumed by fire.] In the first picture, as Mr. Walpole observes, his ships were as sumptuous as Cleopatra's galley on the Cydnus. In this they were, as the time required, fitted with all the necessaries of war. His great friends, Francis and Henry, had forgot their warm embraces on *Le Champ de trap d'or*. They quarrelled, and went to war: Francis sent a vast fleet, under D'Annebaut, Admiral of France, who came off Bembridge-point in the Isle of Wight, and from thence stretched along the shore to St. Helen's, on July 18, 1544. The English fleet, under Viscount Lisle in the Great Harry, anchored off Spithead, to cover the entrance into Portsmouth; not only to defend it, but, if possible, to engage the French to embarrass themselves by following him into the narrow paths amidst the sand-banks. The French galleys often came to insult our great ships to provoke them to come out, but to no purpose. A cannonade was continued on both sides during two days; and the French pretend that they sunk the Mary Rose, a ship second in size to the Henry Grace de Dieu: certain it is that she was sunk, and her commander, Sir George Carew, and near six hundred men, were drowned. But this accident was owing to some awkward manœuvre. She was overladen with guns, some were unbreeched, and her port-holes left open; so, by an unfortunate heeling,

heeling, ſhe filled with water, and went to the bottom. The French, finding they could make no impreſſion on our ſhips, after plundering the Iſle of Wight, returned to their own coaſts. Henry, on the firſt noiſe of the invaſion, came in perſon, and appears in the piece on horſeback, and behind him his great favourite and lieutenant the Duke of Suffolk, and Sir Anthony Brown maſter of the horſe. They are riding out of Portſmouth, and entering Southſea Caſtle (a fortreſs of Henry's own raiſing) in their way to the camp, which lay beyond.

"The great ſhips of war had four maſts; they had port-holes for the cannon, which is ſaid to have been at this time a novelty; for, before, the few they had lay upon the deck, on the prow, or on the poop.

"In this reign our navy was firſt put on a ſyſtematic eſtabliſhment. Henry firſt erected a Navy-office; the Trinity houſe was founded by Sir Thomas Spert, Comptroller of the Navy, and commander of the Henry Grace de Dieu. This monarch ranged his ſhips into different claſſes, and had a regular inventory of the various ſtores. A very curious and particular detail of this ſubject is given by Mr. Topham in vol. vi. p. 179, of the Archæologia, the peruſal of which will very amply ſupply my deficiencies.

"By the enumeration of the navy of Edward VI. it appears, that in his time Portſmouth was almoſt our only ſtation, and our ſole dock and yard. The total number of ſhips, galleys, pinnaces, and row-barges, were 53; tons, 6255; men, (ſoldiers, 1885—mariners, 5136—gunners, 759,) 7780: excepting two at Deptford-ſtrand, and the Henry Grace de Dieu, which lay at Woolwich; all the reſt lay here. I will conclude with ſaying, that famous ſhip was of the burden of one thouſand tons; was manned with three hundred and forty-nine ſoldiers, three hundred and one mariners, and fifty gunners; and had nineteen braſs pieces, and one hundred and three iron pieces. A print of her in full glory is given of her in the Archæologia, vi. tab. 22, which conveys a full idea of the great ſhips of war in that infancy of our navy." P. 139.

The concluſion of the work is employed in the deſcription of the Iſle of Wight, and is diſtinguiſhed by the ſame accuracy of reſearch, the ſame acuteneſs of remark, and the ſame agreeable variety of anecdote and hiſtorical information.

We are taught to expect a continuation of theſe volumes to the Land's End, with the aſſiſtance of a gentleman who accompanied Mr. Pennant in this Tour, who co-operated in his reſearches, and who was well acquainted with his opinions and intentions. It is alſo announced, in the firſt volume, that the editor propoſes to ſubmit to the public inſpection Mr. Pennant's Tour from Downing to Alſton Moor, both of which publications we ſhall expect with as much ſatisfaction as we diſmiſs the preſent. A very good map is prefixed to each volume of the route purſued by the author, which we always think an eſſential addition to every publication of this kind.

ART.

ART. IV. *Herman and Dorothea, a Poem, from the German of Göethe. By Thomas Holcroft.* 12mo. 10s. 6d. Longman and Rees. 1801.

FEW persons are now ignorant of the name and character of Göethe, or are uninformed that he is infected with those principles, of which we have consistently and constantly avowed our abhorrence, and which his writings have circulated to the serious and important injury of social order. We are, nevertheless, not reluctant to acknowledge his claims to great abilities; and, in the present instance, readily confess that he has produced a simple and interesting story, which many will read with delight; particularly those who prefer the unvarnished incidents of humble and domestic life to the more elevated and gaudy scenes, where the imagination is constantly on the rack to produce characters and circumstances far above the reach of human manners, and existing only in the rapturous visions of poetic fancy.

The tale is the most unadorned that can be imagined: a plain domestic couple, in no other station of life than the master and mistress of an inn, have an only son, whom they wish to marry. He appears averse to this, and indeed not extraordinarily qualified for the general duties of society; but love, as in the tale of Cymon and Iphigenia, produces the latent seeds of every manly and every amiable virtue. The confusion and distresses of war compel some fugitives to pass through his village. Among these is Dorothea, who is distinguished by those endearing qualities of mind, and charms of person, which "youthful poets fancy when they love." Herman sees her, and immediately is captivated; and nine books, which are distinguished by the respective appellations of the nine Muses, are employed in describing the progress of Herman's passion to its ultimate and happy termination.

The reader will perceive, that here is no great opportunity for the exercise of a vigorous fancy; but if he will be satisfied with a plain unvarnished tale of humble and simple life, he will be sure to find a considerable portion of amusement.

The first book represents the father and mother of the hero sitting in social chat at their door, making their observations on the passage of the fugitives through their village, to assist whom with charitable benefactions of wine, linen, clothes, &c. all the youth of both sexes, and their son among the rest, had left their homes. Let the reader in this place understand, once for all, that when we introduce short specimens of the work, it

is

is from no approbation of the tranſlation, for nothing more execrable can well be conceived, but merely to exhibit ſomething of the plan of the original work.

The ſecond book opens with a deſcription of Herman and Dorothea, and their firſt interview.

" Soon Herman entered, ſtrong of ſtature, fair
Of form, and, ſhrew'd the Paſtor, in remark,
Noting the mien and 'haviour of the youth,
With ſmiles, and friendly words, and voice, exclaim'd:
How, Herman, art thou chang'd! How full of life
Thy look; no gloom of heart is thine! The glow
Of virtue beams upon thy countenance!
Why aye! to Miſery thou haſt given relief:
From Mis'ry haſt received ten thouſand bleſſings!
Serene and grave, yet ardent, he replied:
If good or ill I've done I ſcarcely know;
But acting from the heart, the tongue will ſpeak
The truth. You, mother, were too ſlow, or I
Was too impatient, while you choſe and pack'd,
Perhaps with too much care, the welcome gifts
Of raiment, fit; and wine, and food, refreſhing:
For, as I left the town, our burghers all
Came ſtreaming back. The fugitives were far
Away. I ſpeeded toward the village, where
I heard they were to halt, and reſt to night.
Driving along the cauſeway newly made,
A waggon came in view; heavy, and drawn
By oxen from the further Rhine, tall, ſtrong
Of limb, and large, yet to a maid obedient;
Who govern'd them with ſkill that might become
A man, tho' ſhe was feminine and fair.
Her ſtep was firm, for ſhe approach'd to ſpeak,
Yet graceful; modeſt was her look, her accent ſweet.—
It was not always thus, ſhe ſaid; nor have
We been accuſtom'd to lament, and aſk
For alms: which oft reluctantly are given;
But, taught by ſtrange neceſſities, I plead.
Behold that ſtraw; look on the lovely wife
Of one who yeſterday was far from want:
Oblig'd to fly, tho' ſeiz'd with labour pains,
Her bed no better, I her only guide,
Theſe pains juſt paſs'd, for life ſhe ſtruggling lies;
The new-born infant naked in her arms.
Slow are our cattle; urgent are her wants;
The village diſtant, and our friends, perhaps,
Still further fled. Sir, if you have a ſenſe
Of human woes, and ſocial ties, as ſure
Your gentle looks denote; and if you can
Procure ſuch clothing and reſtoratives

As

As may preſerve the mother and the child,
Our bleſſings and our heart-felt thanks are your's.—
She ended, and the wife, piteous and wan,
Look'd wiſtfully for aid. 'Tis ſtrange! ſaid I,
Pre-knowledge muſt exiſt of human wants;
For human ſafety, ſent by gracious heaven;
This had my mother! See what ſhe beſtows.
And ſlew the knots! And forth the linen came,
And morning-gown! Poor wanderers! did the ſight
Rejoice you? 'Twas miraculous!—How is't
That in affliction only we can ſee
The hand of God, leading the good to good,
And miniſt'ring, by man himſelf, to man?
'Twas thus, with grateful heart, the maiden ſpoke.
Life-giving was the wine: life-ſaving were
The robes. We now ſhall reach the village, cried
The maid: our friends will aid me to diſcharge
The tender truſt, that lies ſo near my heart.
And, oh! the thanks ſhe gave me; as again
She drove her oxen on! I paus'd awhile;
My thoughts in ſtrong debate, or if 'twere beſt
The charities my parents ſent ſhould be
By me or her dol'd out? A maid of ſuch
Amenity, ſo tender, and ſo ſage!
I had moſt ſpeed, but ſhe would better know
The truth, and nature, of her people's wants.
She muſt, ſhe will, my heart replied! And ſoon
My package I transferr'd; intreating her
To clothe the naked, and to feed the hungry:
Well pleas'd, I added, gentle maid, this truſt
Devolves on one whom it ſo well beſits.
And not a mean one is it, anſwered ſhe;
Nor lightly ſhall it paſs my hands: outſtretching
Them, and from mine received the flaſks of wine,
Freſh beer, bread, brown but ſtrengthening, and the full
Contents of my full cheſt. Then ſhe arrang'd
With tender caution at the patient's feet,
And onward went: and thoughtful I return'd." P. 21.

The ſucceeding books, as was before remarked, relate the operation and progreſs of love in the young man's mind. He obeys the impulſe of his heart, and the ſuggeſtions of parental admonition, and departs to bring home his miſtreſs, in his determination as his bride, in her imagination as a ſervant to his father and mother. This is the beſt portion of the work, for the dialogues between father and mother, the paſtor, and the *pharmiſt*, as the tranſlator affects to call the apothecary, are often very inſipid, and very tedious.

" The traveller, that views with ſteadfaſt eye
The ſetting ſun, dazzled and loſt in wonder,

Can

Can no way turn to foreſt, rock, or lake,
Or mountain brow, but ſtill, tho' gone, 'tis there;
And ſtill its glories tremble to and fro:
Thus Dorothea's mild and heavenly form
Beam'd and ſwam in Herman's path. Long he dream'd:
But wak'd, at length; and ſlowly bent his way
The village ward. Or dreams he ſtill, or is
Th' approaching viſion real? It is herſelf!
She comes, a jug in either hand, to lave
The living waters of the ſpring. How beats
His heart! How it reviv'd! Nor leſs was ſhe
Amaz'd.—
Again I find thee, lovely maid,
Active in gentle office of humanity.
And why com'ſt thou ſo far; while others with
The village waters are content? 'Tis true,
Thy friend is ſick, and pure this fountain's ſtream.—
Thus Herman ſpoke: benignly ſhe replied:
Well is my labour, Sir, repaid, ſince I'm
Allow'd again to thank the man who ſav'd us.
Welcome the giver; welcome was the gift.
Come and behold the good you've done; accept
The gratulations you ſo well deſerve!
By horſes, oxen, men, by linen waſh'd,
And boys that bathe, by wants improvident,
For this hour anxious, heedleſs of the next,
The village brook, and ev'ry ſource, is troubled:
Therefore I ſought this clear and healthful ſpring.
The ſteps they both deſcended; down they ſat,
Upon the wall: but ſat the maid not long:
She ſtoop'd to lave, and Herman ſtoop'd to aid,
And, by the firmament reflected, play'd
Their forms within the waters; trembling yet
Approaching; to ſmile too timid, yet ſeem'd
As though they much deſir'd to meet and kiſs.
Oh! of this ſoul-creating fountain let
Me drink, the youth exclaim'd. And gave the maid;
And deep the draught: it was the draft of Love!
Silent they ſat, each leaning on a jug:
Eloquent ſilence! not to be endur'd
By apprehenſive virgin ſenſibility,
And Dorothea ſpoke.—
Why came you here,
So ſoon, ſo diſtant, and alone, and how?
Downcaſt was Herman's eye, but then ſo ſoft
Her voice, embolden'd he look'd up and ſaw,
Oh Gods! a face how guileleſs and how ſweet!
Yet nought of love he there could read; but clear
Intelligence, demanding ſound diſcourſe;
Therefore of love he had no power to ſpeak—
He thus began:
Take not offence, kind maid;

To meet thee once again I came. I live
With tender parents, loving and belov'd,
An only ſon. Our houſe is large, their cares
Are great; the houſe affairs my mother takes,
And theſe, too burthenſome, I wiſh were eas'd:
I wiſh ſhe had a zealous friend, whoſe hand
Not only, but whoſe heart, would act with her's;
And not a menial but a daughter's part:
For menials, thoughtleſs, ſelfiſh, prone to waſte,
Have oft but little ſenſe of right and wrong.
It was not ſtrange when firſt this morning I
Beheld you, ſo adorn'd, a form ſo fair,
The ſkilful arm, the mind ſo fortified,
The heart ſo teeming with benevolence,
That I ſhould ſpeak of what I ſaw and felt:
Or that the hopes ſhould kindle in our hearts
To gain a ſiſter—daughter—friend—perhaps—
Pardon my faultering tongue—would I had words!
And wherefore not, mildly the maid replied.
I read your end, for which I'm thankful, not
Offended; plainly therefore ſpeak, for I'm
Prepar'd to meet the fortune of the day.
You wiſh a ſervant in your father's houſe;
And think me not unfit, and not too proud.
Sudden the propoſal; and ſhort ſhall be
My anſwer. Servitude is honour, not
Diſgrace, when falling fortunes make it needful:
And fall'n are mine, and therefore muſt I ſerve.
The mother and the child require my aid
No more: her friends and daughters all ſurround
Her now, and hope they ſoon ſhall home return.
For me, in the dark ſorrows of the day
I but diſcover days more ſorrowful,
More dark, for broken are the ſocial bonds,
Only I fear to be renew'd by Miſery's
Increaſe. A vagrant woman is the ſcorn
Of men: the ſhelter of your father's houſe,
And mother's care, I willingly accept.
Come, then, receive me from my friends; whoſe laſt
Embrace and parting bleſſing I would take.
He heard, with joy; and doubted ſhould he ſpeak,
Or ſhould he ſtill conceal his ardent love?
For on her finger he diſcern'd a ring:
*Dreadful ſymbol! and mute he therefore ſtood**.—
She thus: blam'd is the maid, who loiters by
The fountain's ſide; tho' lovely is the place.
And in the limpid mirror once again
They look'd; and ſweet forebodings thrill'd their veins.
In either hand a jug ſhe took, and went.

---

* There is a line for you, reader! *Rev.*

Anxious

Anxious the burthen Herman ask'd to bear;
But ſhe replied, the maſter muſt not ſerve
The ſervant. Serious is your look; ſevere
You think my fate; but ſuch are woman's duties.
We learn to govern having learn'd to ſerve.
And ſerve the ſiſter muſt, and come and go,
And wait on brother, parent, gueſt, and friend,
With ready hand and cheerful heart; no road
Too rough, no hour too late, no work too coarſe:
Herſelf forgot, for others muſt ſhe live.
Become a wife, her labours multiply:
Sickly herſelf, the ſick ſhe muſt conſole
On feeble couch, the feeble babe muſt feed;
And watch by day, and wake and weep by night;
No limits have her toils, no end her cares:
Not twenty men could them ſupport; nor ſhould
They: but, they ſhould acknowledge woman's worth."

P. 124.

She accompanies him home; and her perplexity, at imagining herſelf a ſervant, where ſhe is expected as a bride, is very well repreſented. They are finally united, and all parties are ſatisfied and happy.

What we have ſaid above applies merely to the original work, for we have not often met with any thing more fantaſtical, or more fooliſh, than the tranſlation, conſidered as a poetical performance. Our readers will remember what we heretofore obſerved concerning a certain tragedy called Antonio. Mr. Holcroft is exactly of the ſame ſchool, and entitled to the benefit of the rules there laid down for poets of the deſcription of Mr. Godwin. But what is ſtill more ludicrous, the tranſlator pretends to alter his prototype in various places, in conformity to *our* manners and poetical feeling. Poetical feeling! can a man be ſaid to have poetical feeling, who is capable of producing the traſh of this volume, in which no trace of the conſtituent beauties, graces, or qualities, of true poetry, can poſſibly be diſcovered? Yet, like others of his ſect, he talks with a gravity and deciſion as if he alone were the Ariſtarchus qualified to pronounce on what conſtitutes poetic excellence.

The reader will have ample opportunity of judging of the poetical merit of the tranſlator, from the ſpecimens introduced; we will add a few lines, taken without much choice, to confirm more fully the truth of what we have ſaid.

So diſcourſed the hoſt of the Gold Lion.

The mode is changed to frocks, and boots, and pantaloons.

Of the countleſs combinations of things.

Frantic with horror, bellowed as he clank'd his chains.

The ſingle man flies, light of body, and of mind.

And

And dearly was her love return'd, and dutiful.
—— careful of the well-
Bred horſe, to ſee him dreſs'd and ſerv'd, was one
Of Herman's voluntary taſks.
He feels a joy at every triſle he
Retrieves.—Great the rubbiſh, little the gold.
Not twenty men could them ſupport, nor ſhould
They: but they ſhould acknowledge woman's worth.
(above-cited.)

The precious metals melt, loſt are their ſainted forms.
What's ours for us, and ours we will maintain.

If theſe and a multitude of ſimilar lines do not prove a total want of poetic taſte and feeling, we give the matter up, and confeſs ourſelves incapable of deciding on the queſtion. The volume is elegantly printed, and ſome trifling engravings are added, which furniſh the pretence for demanding half-a-guinea for a publication of two hundred pages. There are ſome notes, alſo, explanatory of local cuſtoms; of which, the only one at all curious is an extract from the Nord Literaire, deſcribing the marriages of the peaſants of Sileſia.

ART. V. *A Layman's Account of his Faith and Practice, as a Member of the Epiſcopal Church in Scotland: publiſhed with the Approbation of the Biſhops of that Church. To which are added, ſome Forms of Prayer from the moſt approved Manuals, for aſſiſting the Devotion of private Chriſtians on various Occaſions. With a Letter from the Reverend Charles Daubeny to a Scotch Nobleman, on the Subject of Eccleſiaſtical Unity.* 8vo. 181 pp. Edinburgh printed, by John Mair, for all the Bookſellers. 1801.

THIS ſmall volume was ſent to us from Edinburgh, and we have read it with much pleaſure. We ſhould have entertained, however, ſomething more than a doubt of its being the production of a layman, were it not publiſhed with the approbation of the Proteſtant Biſhops in Scotland, who, we are convinced, would not give their countenance to a pious fraud. The author, whoever he may be, writes ſo like a young clergyman, zealous in the cauſe of converſion to the government and diſcipline of his own church, that, but for the patronage under which the work is publiſhed, added to ſome inaccuracies in language, and in fact, we ſhould with confidence have given it to a clerical author.

It

It has, to uſe the words of Ariſtotle, a beginning, a middle, and an end; but the beginning is *the conſtitution of the church;* the middle is *the conſtitution of the church;* the end is *the conſtitution of the church;* and nothing is deemed valuable, whether in faith or in practice, which does not tend to preſerve that conſtitution in its apoſtolical purity. This is ſuch a view of Chriſtianity, as we ſhould not look for from the pen of a *layman;* or indeed from any pen, but that of a man heated with eccleſiaſtical controverſy, in which few laymen of the preſent age are diſpoſed to engage.

The conſtitution of the church, we conſider as highly important, and we have the ſame notions of that conſtitution with this *layman*; but we do not think that the faith was delivered to the Saints, or the duties of Chriſtianity preſcribed to them, for the ſake of *the church*; but that *the church was eſtabliſhed to preſerve the purity of the faith*, and to *enforce the practice of the Chriſtian duties*. The church and the faith are both from God, but the former is ſubordinate to the latter. This appears to us ſo obvious, that we cannot conceive the contrary opinion to be embraced by any perſon, but a *young* man entangled in the labyrinths of controverſy. Yet, that the author of the work before us is a *layman*, we are convinced, not only by the reaſons already aſſigned, but by the following miſtakes, which could not eaſily have fallen from the pen of a clergyman tolerably educated.

In pp. 10 and 11, the layman ſays that the members of the Church of Rome "confeſs, with us, that the *Scriptures* are *infallible, and a ſure guide to direct us in the way of ſalvation*; but we can never believe that the *Pope is ſo*, or any council or aſſembly, however general, *of men not inſpired by the Holy Ghoſt*." But every *clergyman*, of every communion, knows that every member of the Church of Rome conſiders the Scriptures as a ſure guide to ſalvation only, *as they are interpreted by the church*; that very few of thoſe members conſider the *Pope* as infallible; and that they hold general councils to be infallible, only becauſe they *believe all ſuch councils to be inſpired by the Holy Ghoſt*.

In p. 11, the layman ſays, that "to call on *Saints* or *Angels* for help, or employ them as mediators with God, we ſay, is groſs and unwarrantable ſuperſtition." But a well-educated clergyman would have ſaid, that to call upon Saints and Angels, is to attribute to them ubiquity, one of the attributes of God, and is therefore idolatry. Could we ſuppoſe that they hear us, there would be no more ſuperſtition in calling upon St. Peter or St. Paul to intercede for us, than in requeſting the prayers of our pariſh miniſter; and we have always conſidered

the hereſy of the Arians as confuted by their own practice, when they addreſs prayers and praiſes to Jeſus Chriſt.

In p. 96, we meet with ſo erroneous an account of the origin of the reformed Epiſcopal Church of Scotland, as could not poſſibly, we conceive, have come from the pen of a clergyman.

"When our church," ſays this layman, "was reſcued from the oppreſſive influence of papal power, and exerted the improved ſtrength of her piety and learning, in working a happy reformation from the errors and corruptions which ſhe had imbibed from her long connection with the ſect of Romiſh ſuperſtition, ſhe took care to diſtinguiſh between what was truly primitive, and what might juſtly be denominated popiſh."

It is univerſally known that, in Scotland, the Pope's ſupremacy was thrown off, not by learning, which diſtinguiſhed between what was primitive and what was popiſh, but by a turbulent crew of armed fanatics, who thought that they could not recede far enough from the Church of Rome. This ſentence therefore cannot have been penned by a clergyman, nor indeed by any man at all acquainted with the hiſtory of the Reformation. The Scotch Epiſcopal Church was reſcued, not "from the oppreſſive influence of papal power," but from the popular influence of preſbyterian fanaticiſm; and ſo reſcued, not by the exertion of her own piety and learning, but by the authority and addreſs of our firſt James, after he obtained poſſeſſion of the throne of Elizabeth; who had indeed delivered the Church of England from the influence of papal power.

We have made theſe remarks, not with the view of detracting from the merits of this publication, which are very conſiderable; but to ſhow that, notwithſtanding the clerical appearance which it ſometimes puts on, it is, in all probability, what it profeſſes to be, the work of a layman. That the Biſhops in Scotland ſuffered it to go abroad into the world with all its inaccuracies, in point of fact, was therefore judicious; for, had they corrected it, the public would have given it to ſome of them, and not to "a *private* Chriſtian, who hath withheld his name for the ſame reaſons which induced the author of *The whole Duty of Man*, to conceal himſelf from the eye of the public."

It is obſerved by this author, as it has been by others;

"that works on the ſubject of religion, when judiciouſly compoſed by pious laymen of ſound and good principles, are more generally ſought after, and leave a greater impreſſion on the minds of readers, than thoſe which come from perſons more directly engaged in the ſervice of religion, and who are thought to be peculiarly intereſted in its defence."

If

If this obſervation be well founded, the book before us is calculated to do much good; for the principles which the author labours to eſtabliſh, are certainly ſound, his reaſoning is cogent without ſubtlety, and his piety ſerious without moroſeneſs. Should it be thought, that the conſtitution of the church is too frequently brought into view, as an object of the very *firſt* importance, we beg leave to reply, that it is certainly an object of *great* importance, to which the prevalence of lay-preaching ſhows that too little attention is generally paid. To ſerious Methodiſts of every denomination, we therefore beg leave earneſtly to recommend this ſmall performance, from which they may derive much uſeful inſtruction, not only concerning the church, and the authority of her miniſters, but alſo concerning every article of faith and practice neceſſary to the ſalvation of a Chriſtian.

This will be apparent to the reader, from the following Table of Contents:

"Layman's account of his faith and practice—Latitudinarian principles cenſured—Unity of the church of Chriſt—Of the epiſcopal church of Scotland—Hierarchy of the church proved from Scripture—Neceſſity of regular ordination in [of] the miniſters of the church—Danger of ſchiſm—The Bible contains a complete ſyſtem of revealed truth—A holy life and converſation inculcated—Neceſſity of our attendance on the public worſhip of the church—Behaviour of a Chriſtian in the houſe of prayer, and deſcription of the ſervice of the church—Feſtivals, &c. of the church—Of the holy Euchariſt—Neceſſity of inquiring for the old paths, and adhering to them—Of baptiſm—Of confirmation—Open profeſſion of our faith inculcated—The duty of ſupporting our clergy—A Chriſtian's duty as a good ſubject, as a good citizen, as a huſband, as a parent, towards his relations, towards his neighbours, towards all mankind—On placing all our truſt in the good providence of God—Contentment recommended in every ſtation—On the improvement of our time—On the neceſſity of religious knowledge—Uſefulneſs of other branches of learning—On our behaviour in company—Prejudices againſt Chriſtianity—Danger of liſtening to the novelties of modern ſectaries—Exhortation to ſteadfaſtneſs in our religious principle—Forms of prayer for aſſiſting the devotions of private Chriſtians—Letter from Mr. Daubeny, &c."

As a ſpecimen of this author's ſtyle and reaſoning, we ſubjoin his account of Epiſcopacy in Scotland, from which ſome of our readers will derive information, at once intereſting and new.

"For the information of thoſe who are not much accuſtomed to hear of a regular church without a legal eſtabliſhment, it may be proper to mention, that, by the Epiſcopal Church of Scotland, which has long ſubſiſted in that ſituation, I underſtand that body of Chriſtians, who are united, in all matters of eccleſiaſtical concern, under the regu-

lar

lar ſucceſſors of thoſe Scotch Biſhops, who, in conſequence of the Revolution in 1688, were deprived of their temporal honours and privileges, but ſtill continued, as in duty bound, to exerciſe their ſpiritual powers, for the benefit of that part of the Church of Chriſt which had been committed to their charge.—During the long night of trial, to which this pure depreſſed part of Chriſt's church has, for a whole century, been ſubjected, we need not wonder that the legal reſtraints, and civil diſqualifications, to which its members were expoſed, induced many of them to forſake its communion, eſpecially thoſe who, by holding public appointments under Government, could not, as they ought, either conſiſtently or ſafely, attend the ſacred miniſtrations of *non-juring* clergy. This circumſtance gave riſe to the political expedient of introducing into Scotland Epiſcopal Clergy, ordained by Biſhops either of England or Ireland, and thereby legally qualified to officiate in chapels licenſed for that purpoſe. But human policy is not always the beſt guide in matters of religious concern; and however ſuch clergy might affect to call themſelves Epiſcopal, they were certainly deficient in the moſt eſſential article that could entitle them to ſuch an application; by acting not only without the authority of any Biſhop, but in a ſtate of ſeparation from the very Biſhops who could give them ſuch ſpiritual authority. It is well known that the Biſhops who ordained them, whether of England or of Ireland, never pretended, nor will pretend, to any ſort of Epiſcopal authority or juriſdiction in Scotland. All of them, who have been applied to on the ſubject, have poſitively diſclaimed any ſuch pretenſion; and ſome of them, I have been told, have given it as their expreſs opinion, that the Engliſh clergy in Scotland, ought to be in communion with the Scotch Biſhops, when there is now no political objection to it, and when nothing would be required of them, but what was [is] neceſſary to maintain the order and unity of a Chriſtian church."

It is indeed a very ſingular phænomenon in the hiſtory of the Church, that, in Scotland, there are two diſtinct bodies of Epiſcopalians, who hold the ſame profeſſion of faith; make uſe of the ſame liturgy; pay allegiance to the ſame ſovereign; and acknowledge the obligation of the ſame duties, civil and religious; and yet keep aloof from each others communion! A Romiſh prieſt, ordained in Spain, pays, in this country, canonical obedience to the Catholic Biſhop of the diſtrict in which he reſides; a Scotch Preſbyterian miniſter, when in the north of Ireland, officiates in communion with the claſſes or preſbytery, within the bounds of which his chapel happens to be ſituated; in the primitive church no ſtrange Preſbyter was permitted to diſcharge the duties of his function, unleſs he brought from the Biſhop of the dioceſe which he had left, dimiſſory letters addreſſed to the Biſhop of the dioceſe in which he meant to fix his reſidence; but in Scotland, it ſeems, there are many clergymen, who, having received epiſcopal orders in England

If this obſervation be well founded, the book before us is calculated to do much good; for the principles which the author labours to eſtabliſh, are certainly ſound, his reaſoning is cogent without ſubtlety, and his piety ſerious without moroſeneſs. Should it be thought, that the conſtitution of the church is too frequently brought into view, as an object of the very *firſt* importance, we beg leave to reply, that it is certainly an object of *great* importance, to which the prevalence of lay-preaching ſhows that too little attention is generally paid. To ſerious Methodiſts of every denomination, we therefore beg leave earneſtly to recommend this ſmall performance, from which they may derive much uſeful inſtruction, not only concerning the church, and the authority of her miniſters, but alſo concerning every article of faith and practice neceſſary to the ſalvation of a Chriſtian.

This will be apparent to the reader, from the following Table of Contents:

"Layman's account of his faith and practice—Latitudinarian principles cenſured—Unity of the church of Chriſt—Of the epiſcopal church of Scotland—Hierarchy of the church proved from Scripture—Neceſſity of regular ordination in [of] the miniſters of the church—Danger of ſchiſm—The Bible contains a complete ſyſtem of revealed truth—A holy life and converſation inculcated—Neceſſity of our attendance on the public worſhip of the church—Behaviour of a Chriſtian in the houſe of prayer, and deſcription of the ſervice of the church—Feſtivals, &c. of the church—Of the holy Euchariſt—Neceſſity of inquiring for the old paths, and adhering to them—Of baptiſm—Of confirmation—Open profeſſion of our faith inculcated—The duty of ſupporting our clergy—A Chriſtian's duty as a good ſubject, as a good citizen, as a huſband, as a parent, towards his relations, towards his neighbours, towards all mankind—On placing all our truſt in the good providence of God—Contentment recommended in every ſtation—On the improvement of our time—On the neceſſity of religious knowledge—Uſefulneſs of other branches of learning—On our behaviour in company—Prejudices againſt Chriſtianity—Danger of liſtening to the novelties of modern ſectaries—Exhortation to ſteadfaſtneſs in our religious principle—Forms of prayer for aſſiſting the devotions of private Chriſtians—Letter from Mr. Daubeny, &c."

As a ſpecimen of this author's ſtyle and reaſoning, we ſubjoin his account of Epiſcopacy in Scotland, from which ſome of our readers will derive information, at once intereſting and new.

"For the information of thoſe who are not much accuſtomed to hear of a regular church without a legal eſtabliſhment, it may be proper to mention, that, by the Epiſcopal Church of Scotland, which has long ſubſiſted in that ſituation, I underſtand that body of Chriſtians, who are united, in all matters of eccleſiaſtical concern, under the regu-

lar

lar ſucceſſors of thoſe Scotch Biſhops, who, in conſequence of the Revolution in 1688, were deprived of their temporal honours and privileges, but ſtill continued, as in duty bound, to exerciſe their ſpiritual powers, for the benefit of that part of the Church of Chriſt which had been committed to their charge.—During the long night of trial, to which this pure depreſſed part of Chriſt's church has, for a whole century, been ſubjected, we need not wonder that the legal reſtraints, and civil diſqualifications, to which its members were expoſed, induced many of them to forſake its communion, eſpecially thoſe who, by holding public appointments under Government, could not, as they ought, either conſiſtently or ſafely, attend the ſacred miniſtrations of *non-juring* clergy. This circumſtance gave riſe to the political expedient of introducing into Scotland Epiſcopal Clergy, ordained by Biſhops either of England or Ireland, and thereby legally qualified to officiate in chapels licenſed for that purpoſe. But human policy is not always the beſt guide in matters of religious concern; and however ſuch clergy might affect to call themſelves Epiſcopal, they were certainly deficient in the moſt eſſential article that could entitle them to ſuch an application; by acting not only without the authority of any Biſhop, but in a ſtate of ſeparation from the very Biſhops who could give them ſuch ſpiritual authority. It is well known that the Biſhops who ordained them, whether of England or of Ireland, never pretended, nor will pretend, to any ſort of Epiſcopal authority or juriſdiction in Scotland. All of them, who have been applied to on the ſubject, have poſitively diſclaimed any ſuch pretenſion; and ſome of them, I have been told, have given it as their expreſs opinion, that the Engliſh clergy in Scotland, ought to be in communion with the Scotch Biſhops, when there is now no political objection to it, and when nothing would be required of them, but what was [is] neceſſary to maintain the order and unity of a Chriſtian church."

It is indeed a very ſingular phænomenon in the hiſtory of the Church, that, in Scotland, there are two diſtinct bodies of Epiſcopalians, who hold the ſame profeſſion of faith; make uſe of the ſame liturgy; pay allegiance to the ſame ſovereign; and acknowledge the obligation of the ſame duties, civil and religious; and yet keep aloof from each others communion! A Romiſh prieſt, ordained in Spain, pays, in this country, canonical obedience to the Catholic Biſhop of the diſtrict in which he reſides; a Scotch Preſbyterian miniſter, when in the north of Ireland, officiates in communion with the claſſes or preſbytery, within the bounds of which his chapel happens to be ſituated; in the primitive church no ſtrange Preſbyter was permitted to diſcharge the duties of his function, unleſs he brought from the Biſhop of the dioceſe which he had left, dimiſſory letters addreſſed to the Biſhop of the dioceſe in which he meant to fix his reſidence; but in Scotland, it ſeems, there are many clergymen, who, having received epiſcopal orders in England

or Ireland, officiate in contempt of the Biſhop of the dioceſe, becauſe epiſcopacy in Scotland is not eſtabliſhed by law! Such conduct is, indeed, as Mr. Daubeny ſays, "*unique* in its kind, and unprecedented in the church." It is not only what in eccleſiaſtical language is called *ſchiſm*; but it is a direct violation of that law, obedience to which was to be the characteriſtic of our Saviour's diſciples*.

ART. VI. *The Hiſtory of Helvetia; containing the Riſe and Progreſs of the federative Republics, to the Middle of the 15th Century. By Francis Hare Naylor, Eſq. Two Volumes.* 16s. Mawman. 1801.

IT is not always a pleaſing undertaking to compare the merits of two publications on the ſame ſubject; eſpecially when new efforts produce no proportionable improvements. Such, however, is the taſk impoſed upon us in the preſent inſtance. Mr. Naylor tells us, in his Preface, that, during the progreſs of his work, he obtained information that Mr. Planta, in common with himſelf, was employed on a hiſtory of the Helvetic Confederacy. But finding, on the publication of Mr. P.'s work, that there was a material difference in their manner of viewing things, and conſidering objects, he ſaw no reaſon to abandon his plan, obſerving, at the ſame time, that it reſts with the public to determine how far he may have acted with prudence. We would not, in our compariſon of the two hiſtorians, attempt to depreciate the talents and knowledge which Mr. Naylor has certainly diſplayed; but if, on compariſon, they ſhould appear to diſadvantage, muſt it not be owned that Mr. N. himſelf indirectly challenged the enquiry? It is to be obſerved, that the hiſtory in queſtion compriſes only the moſt brilliant parts, or, what Mr. N. calls, the golden age of the confederacy, and goes not further than the middle of the 15th century, the epocha when the famous Grey league was inſtituted; after which period, internal diſputes began to divide the union, that had hitherto ſubſiſted between the cantons, and to prepare the way for the diſſolution of what had been the work of ſo many glorious ſtruggles, and hard-fought battles. Mr. Planta's, on the other hand, is continued through the Bur-

---

* John xiii, 35.

gundian

gundian and Italian wars, to the late terrible ſubverſion of the Swiſs government by the arms of the French Republic.

It is evident, nor indeed could it be otherwiſe, that the two hiſtorians have drawn their information from the ſame ſources. We do not therefore ſee, how that material difference, of which Mr. N. ſpeaks, can exiſt between them. In truth it does not exiſt. The moſt important events, that took place during the progreſs of the Swiſs Confederacy, are, with few exceptions, related in the ſame manner, and, on ſome occaſions, we have remarked, that nearly the ſame expreſſions are employed. We do not by any means infer from this, that Mr. N. has copied from Mr. P.'s publication; we would only ſhow that, as they have both tranſlated from the ſame writers, it is almoſt an unavoidable conſequence that their view of things and objects, as derived from the ſame authority, cannot be materially different.

The earlier annals of Helvetia, like thoſe of all other countries, are obſcure and inconſiſtent. Cæſar is the firſt hiſtorian of antiquity, who gives us any authentic documents on this head; and, in his account of the Helvetians, we may trace, as Mr. N. rightly obſerves,

" the ſame enthuſiaſm for liberty, the ſame deteſtation for arbitrary power, and the ſame patriotic attachment for their country, which at a later period burſt forth, with ſuch glorious energy, in ſucceſsful reſiſtance to the deſpotiſm of Auſtria; and gave riſe to that happy ſyſtem of government, the deſtruction of which forms one of the blackeſt features in the monſtrous catalogue of modern crimes."

We ſhall not pauſe to make many remarks on the commencement of the work before us. The early paſſages are, in great meaſure, tranſlated from Cæſar, and are too generally known to require diſcuſſion. It will perhaps, however, be material to ſtate, that the firſt inhabitants of the Helvetic ſtates, according to Mr. Planta, and on the authority of Tacitus, were the Celts, one of the wandering hordes of a people of hunters and ſhepherds, known under the denomination of Gauls, who, armed with bows and arrows, and accompanied with numerous flocks and herds, came from the remote regions of the eaſt, and occupied the continent of Europe. The above-mentioned tribe forſook, for ſome unknown reaſon, the plains of Gaul and the banks of the Lower Rhine, and ſettled, in conſiderable numbers, in the country along the Aar, to the Lake of Geneva, and the lower valleys of the Alps. Mr. Naylor's account is ſomewhat different; he obſerves that, before the time of Cæſar, the Helvetians had little intercourſe with their more enlightened neighbours; but that they lived in the cloſeſt union with the Gauls, " *with whom they are ſometimes confounded.*"

confounded." Both authors however agree that, at the commencement of the ſixth century, the northern or German part of Swiſſerland* was poſſeſſed by the Alemanni and Franks; the Pays de Vaud, or Roman part, by the Burgundians; and Rhætia, by the Oſtrogoths; and, that from theſe people were deſcended the confederates of the Helvetic cantons. Having certified the origin and earlier events of the Swiſs nation, Mr. N. in the ſecond chapter, takes a view, in ſome reſpects digreſſive, of the manners of the ſeventh, eighth, and ninth centuries, and of the Salic and Ripuarian codes. The concluding paſſage of this chapter ſhall however be quoted, as ſeeming to fix the epoch when the rough and ferocious manners of the Helvetians began to be ſoftened, and to give place to the milder arts of cultivation and agriculture.

"The general tranquillity that prevailed during the reign of Charlemagne, and which continued in *Switzerland* for a conſiderable time after his death, had proved extremely favourable to the progreſs of agriculture, and had contributed to introduce a leſs ferocious ſyſtem into the habits and manners of ſociety. We are informed, that about this period the vine began to be planted on the ſouthern and weſtern ſides of the moſt ſheltered hills; the cultivation of it gradually ſpread in proportion as the bleak foreſts of Germany fell beneath the axe of induſtry, and its impenetrable moraſſes yielded up their unhealthy ſoil to the indefatigable peaſant. The manſions of the nobility too, aſſumed a more commodious aſpect, nor was defence any longer the ſole object, which their lordly owners had in view; while the adjacent lands preſented an appearance of comfort and ſecurity, far more congenial to the feelings of humanity, than war with all its proudeſt accompaniments. Villages aroſe in almoſt every vale. The ſmile of content, viſible upon the brow of the Helvetic peaſant, diſtinguiſhed him from his more northern neighbours, and plainly indicated that he was already in poſſeſſion of privileges, which placed him far above the degraded ſtate of perfect ſlavery."

In the chapters immediately following we are compelled to remark, that Mr. Naylor does not give us ſo copious and ſatisfactory an account of the cities that formed the ſubſequent confederacy, as we meet in Mr. Planta's work. We eſpecially regret that he has not taken more particular notice of the origin and riſe of the Schwitz; a people that, however inconſiderable in the firſt inſtance, by their ſubſequent ſpirit and exertions, gave name and independence to all Helvetia. Indeed this is not the only place where the preſent author appears too conciſe in his narration, and not to have made ſo good uſe as he might of the materials he poſſeſſed.

* We follow, as on former occaſions, Mr. Planta's mode of ſpelling this name.

After

After having travelled with Mr. N. to uſe his own expreſſions, "through the dreary and deſolate waſte" of the preceding ages, we come at length to an epoch, where the proſpect begins to brighten; where he has no longer to preſent his reader with "a diſguſting catalogue of crimes and weakneſſes, or the melancholy picture of the follies and vices of his fellow-creatures; but a variety of actions that do honour to human nature." This epoch (the thirteenth century) was diſtinguiſhed by the birth of Rodolphus, or Rudolph of Hapſburg, who,

"from his proweſs and generoſity, roſe from the rank of a ſimple Count, not only to the head of the Germanic body, but to be the founder of a family, which, in the ſpace of three centuries, bid fair to realize the moſt chimerical plans of univerſal monarchy."

The portrait that Mr. Naylor gives of Rudolph, who was the founder of the houſe of Auſtria, is ſtriking, and, on a compariſon with other authors, appears to be drawn with truth and juſtice. But our preſent limits, and the wiſh we have to advance more ſpeedily into the events that are more immediately connected with the confederacy, will not ſuffer us to give it full place. We cannot, however, refrain from noticing the concluſion of it. After an enumeration of his more ſplendid qualifications, Mr. N. obſerves,

"he would viſit the meaneſt mechanic in his humble cottage, partake with cheerfulneſs of his coarſeſt fare, inform himſelf of the ſtate of his contracted finances, and enter into the minuteſt inquiries about his trade, while by the unaſſuming humility of his behaviour, he put the *poor fellow* perfectly at his eaſe."

We cite this paſſage, not only as reminding us of a ſimilar condeſcenſion on the part of the ſovereign of our country; but that we may remark to Mr. N. that the term "*poor fellow*," has too much of the familiar ſtyle of converſation, to be compatible with the dignity of hiſtory. It was on the death of Rudolph, and under the apprehenſion of what might enſue, that the inhabitants of Uri, Schwitz, and Underwalden, aſſembled to renew their ancient bond, ſwearing to aſſiſt each other, with fortune and life, againſt all aggreſſors. This, according to Mr. Planta, is the oldeſt document of the Swiſs confederacy, and dates from the beginning of Auguſt, 1291.

It will be ſeen in the following pages of Mr. Naylor's book, that the ambitious and deſpotic temper of Albert, who ſucceeded Rudolph on the imperial throne, rendered this union of the foreſt cantons, as they are called, but too neceſſary. But a ſhort time had elapſed, before the wanton tyranny of Geſsler and Landenberg, his governors in Swiſſerland, drew repeated remon-

remonſtrances from the part of the inhabitants. But the ſcornful manner in which the ſuppliants were treated, induced them at length to throw aſide all ſubmiſſion, convinced "that no redreſs could be expected, but from the energy of their own exertions." Here, Mr. N. very juſtly obſerves,

"that the reſiſtance of the Swiſs did not originate in any refined theories of equalizing philoſophy, nor ariſe from the factious turbulence of democracy; but that it was the laſt effort of deſpair, in a people worn out by ſuffering, and exaſperated by wanton inſolence."

We are now arrived at the memorable period, when the firſt ſtone of the Helvetic confederacy was laid. It was on the 17th* of November, 1307, that Stauffacher, Walter Furſt, and Arnold of Melchtal, attended each by ten confidential friends, met in the celebrated field of Rutli, near the confines of Schwitz and Uri. Theſe men, who had been perſonally aggrieved by the deſpotic bailiffs, ſwore to redreſs their ſufferings, or periſh in the undertaking. But before their plan was completely arranged, an unexpected incident, which Mr. Naylor relates in the following manner, had nearly proved the ruin of themſelves and their country.

"William Tell, a name juſtly celebrated in the annals of Helvetia, had married the daughter of Walter Furſt; and upon that account, as well as from his enthuſiaſtic attachment to the cauſe of liberty, had been a member of the holy bond.

"Happening one day to paſs through Altorf, the ſight of the hat† inflamed his indignation to ſuch a pitch, that he not only refuſed obedience to the fantaſtic mandate, but treated the magiſterial enſign with the contempt it merited. Geſsler was no ſooner informed of what had paſt, than he commanded the bold plebeian to be dragged before him, and giving way to the ſuggeſtions of unbridled fury, decreed, that, as a puniſhment for his audacity, he ſhould, at the approaching feſtival, either pierce with an arrow an apple, placed upon the head of his ſon, a boy of five or ſix years old, or ſhould ſuffer immediate death. So ſtrange, ſo inhuman a ſentence, was little calculated either to ſooth the minds of the diſcontented populace, or to calm the reſentment of the offended patriot. For ſome moments he heſitated. But ſecure in his own unerring arm, after a little reflection, he accepted the trial. To this too, he was probably ſtill further prompted by the conſideration, that a ſcene of ſuch wanton cruelty muſt operate upon the feelings of the ſpectator, in a manner, conformable to his ſecret views.

---

* Mr. Planta ſays the night of the 10th of November.

† Which Geſsler had erected on a pole in the market-place, with an injunction to all paſſengers to pay the ſame reſpect to it as to his own perſon.

"On

" On the appointed day, Geſsler appeared in the market-place at Altorf, ſeated in his chair of ſtate, and encircled by his body-guard. His countenance beſpoke the inſolence of triumph. With a ſavage ſmile he ordered the culprit to be brought. Tell came forward with a reſolute ſtep. The attentive crowd, who had been attracted from the remoteſt vallies by the novelty of the ſpectacle, trembled as he paſt. He took his poſt. The boy was ſtationed, by the governor's direction, at a diſtance, which appeared to him the moſt unfavourable to the archer's ſkill. Tell graſped his bow. Mute attention prevailed. Every heart beat but his own. He drew the ſtring. The arrow flew. The apple fell. Repeated peals announced the joy of the ſpectators, and rebounded through the adjacent rocks. The hero ran to his darling child. He caught him in his arms. He claſped him to his doating boſom. He gave way to the effuſions of nature. Till unable any longer to ſuppreſs the violence of his emotions, he turned in exulting triumph to the affrighted governor, and, producing another arrow, exclaimed, " *Had my boy fallen, this, tyrant! was reſerved for thee!*" At once a prey to diſappointment, rage, and ſhame, Geſsler commanded his ſoldiers again to ſeize the bold delinquent. The populace interpoſed in vain. In vain they reſiſted the guard. After a ſhort conflict, Tell fell once more into the hands of his enemy; who, in order to ſecure him againſt any attempts, which might be made for his reſcue, commanded him to be conveyed to Kuſnach, a fortreſs on the oppoſite ſide of the lake. Fearing, however, that the unmerited rigour of his fate might excite a ſentiment of compaſſion in the boſoms of thoſe, on whom he had impoſed the execution of this harſh decree, the governor reſolved to accompany him in perſon, and embarked, with his attendants, in the ſame boat. But ſcarcely were they out of reach of the ſhore, when the clouds, which had been gathering round the lofty ſummit of the St. Gothard, and to which Geſsler, blinded by exceſſive paſſion, had paid little attention, burſt with impending danger. The violence of the ſtorm precluded all poſſibility of returning. The tempeſt howled. The waves ran high. The ſurrounding rocks, which riſe almoſt perpendicularly from the level of the water, rendered all attempts to land impracticable. The watermen ſunk under the labor of the oar, and unable any longer to contend againſt the fury of the winds, commended themſelves to Providence for protection. In this tremendous criſis, ſome one of the paſſengers, recollecting that Tell had the reputation of being the ableſt pilot of any who frequented the lake, ſuggeſted to the governor as the only expedient that was left, to prevail upon him to take charge of the veſſel, and to exert his ſkill for their mutual ſalvation. Geſsler caught with eagerneſs at the propoſal. The priſoner was unbound, and placed at the helm. For ſome time he ſtruggled manfully againſt the ſtorm; took advantage of his local knowledge to weather its fury; till, by degrees, he approached the bank, at a ſpot, where the receding mountains leave a ſmall promontory, for man to ſave himſelf from the fury of the waves. The courage of the paſſengers revived. They already thought themſelves ſecure, as Tell approached the ſhore. When having conducted the bark to the ſpot he wiſhed, he boldly plunged into the flood. With one hand he ſeized the rock; with the other he

puſhed

puſhed back the veſſel, and left the affrighted tyrant, with his diſmayed companions, in a ſituation little ſhort of deſpair. The tempeſt, however, at length abated. With difficulty they gained the ſhore. But the governor was not yet in ſafety. Tell met him on the road, a little beyond Brunnen, and in an inſtant an arrow laid him dead at his feet. The monſter periſhed, and Tell became the idol of his country."

It is here worthy of notice, that Mr. Naylor gives the popular ſtory of William Tell's ſplitting the apple on his ſon's head as an hiſtorical fact, and not as a legendary tradition. He confeſſes that he is aware of its authenticity having been called in queſtion, but affirms, at the ſame time, that he ſees no reaſonable motive why it ſhould be ſo. The ground upon which he reſts this aſſertion is, that the ſtory was recorded in painting, in the market-place at Altorf; which proves, at leaſt, that it had obtained credit on the ſpot, where the event is ſuppoſed to have happened. In ſpite of the circumſtantial manner in which Mr. N. relates the tale, we do not think this to be ſufficient authority for the validity of the account. Independently that the painting might be the offspring of national vanity, might it not too have been an affair of policy? We know that, in all countries, thoſe exploits that carry any thing of the heroic and miraculous, are more calculated to rouſe the feelings of the uninformed, than all that can be recorded and authenticated in the page of hiſtory. Upon theſe grounds the picture might have been placed in the market-place at Altorf, in order to keep alive that enthuſiaſtic ſpirit of liberty, for which the Swiſs, and particularly the foreſt cantons, were ſo eminently diſtinguiſhed. In honeſt truth, we do not think ourſelves more bound to believe this miraculous circumſtance, from a painting at Altorf, than the exploits of St. George of England, on the ſtrength of innumerable prints, or that the good St. Denis walked a conſiderable diſtance, after decapitation, with his head under his arm, becauſe we have frequently ſeen him ſo pourtrayed in France. Mr. Planta, following the example of Muller, totally omits this anecdote, and very properly obſerves, that Graſſer, a Swiſs writer, has pointed out ſome reſemblance between various incidents in Tell's hiſtory and thoſe of Taxo, a Scandinavian, whoſe feats are recorded by Saxo Grammaticus. We think it more than probable that both hiſtories are fabulous; for it is almoſt a moral impoſſibility that the ſame thing, ſo extraordinary in itſelf, could happen in the two countries.

Mr. Naylor's account of the progreſs of the plan, arranged by Stauffacher and his confederates, will be peruſed with pleaſure. It is given in an intereſting manner, and is perhaps the more

more agreeable, from its being interſperſed with ſome romantic circumſtances to which it gave birth, previouſly to its final ſucceſs. From this period, the occurrences that Mr. N. has to relate become, in almoſt every page, more deſerving of the attention of the reader. We, however, muſt paſs rapidly over them. After the aſſaſſination of Albert, which followed the death of Geſsler, the hiſtorian brings us to the period when the foreſt cantons eſtabliſhed their independence by the memorable victory of Morgarten. Mr. Naylor differs from Mr. Planta as to the date at which this battle was fought. The former, no doubt from the authority of Tſchudi, whom he quotes on the occaſion, makes it the 6th of November, 1314, while Mr. Planta, on the other hand, tells us that it took place on the 15th of October, 1315. We ſhall not pretend to decide between theſe authorities; nor is it perhaps material. At all events, it is ſufficient for us to have noticed the circumſtance. The hiſtorians, however, reſemble each other in the principal details of the action, and its conſequences. From this period to the year 1343, at which date the firſt volume of this work concludes, we have an account of the revolution of Zurich, under Rudolph de Brunn, and his ſubſequent daſtardly conduct at Tatvyl. For a more particular account of theſe and other events, we muſt refer the reader to the work itſelf. For the preſent, we ſhall take our leave of this author with the following extract, as forming the concluſion of his firſt volume.

"From this period (1343) the confederacy aſſumed a more regular and impoſing aſpect; as it now comprehended eight cantons, which ranked in the following order: Zuric, Berne, Lucerne, Uri, Schweitz, Unterwalden, Zug, and Glaris. This union has ſince been diſtinguiſhed by the appellation of the Old Bond. During the ſpace of 130 years it remained entire, without any acceſſion or diminution: and, even after the junction of the five additional cantons, the original members continued ſtill to enjoy many appropriate and valuable privileges, by which they were diſtinguiſhed from their new allies.

"This indeed forms a moſt important epocha in the annals of Helvetia. It arreſts our notice, it excites our wonder, it attracts our ſympathy. Nor can we look back to the nocturnal aſſembly in the field of Rutli without tracing in viſible characters the deſign of a protecting providence, who, amid the calamities and convulſions with which deſpotiſm and ambition had long deſolated the earth, benignly willed that, in the Alpine vallies, there ſhould exiſt a privileged ſpot, where the flame of liberty ſhould burn with unextinguiſhed luſtre, and where, by contemplating the bleſſings of a free government, mankind might hereafter acquire a juſt eſtimate of their rights, and learn from their example the proper means to defend them."

(To be concluded in our next.)

ART.

ART. VII. *Mural Nights.—Elements of Civil Knowledge. By Henry Redhead Yorke, Esq. Vol. I.* 352 pp. 9s. Clement. 1801.

THE very important, and often controverted, ſubject of education has employed, as it juſtly claimed, the talents of eminent writers in the moſt enlightened ages; and the labours of Milton, Locke, and the fanciful but eloquent Rouſſeau (not to mention authors of inferior note) would ſeem at firſt to have anticipated every ſcheme, and exhauſted every argument, on this topic, intereſting as it is to mankind. Mr. Yorke, however, brings to the diſcuſſion an ingenious and inquiſitive mind, a memory well-ſtored with knowledge, and a zeal in the purſuit of his object, which though, in our opinion, it ſometimes leads him to viſionary ſpeculations, certainly gives animation to his ſentiments, and excites a ſtrong intereſt in the peruſal of his work.

The object of this writer, as of moſt of his predeceſſors on the ſame ſubject, is not merely to point out ſome defects in the preſent mode of education, and ſuggeſt the remedies, but to ſhow its radical errors; and to effect, if poſſible, a total change of ſyſtem. The revolutionary ſpirit which, in politics, the author has not only himſelf abandoned, but ſucceſsfully combated when maintained by others, ſeems ſtill, on ſome topics, to retain a portion of its influence. In giving, therefore, a brief analyſis of this work (for our limits will not admit of a full examination of it) this able, and, we believe, well-meaning writer, muſt not be ſurpriſed if we queſtion ſome of his poſitions, and adhere in many reſpects to the mode of education which experience has ſanctioned, in preference to that which is chiefly founded on ingenious ſpeculation. The ſyſtem recommended by Mr. Yorke is occaſionally illuſtrated by the example of a youth, whom he calls Eugenius, ſuppoſed to have been educated according to it. We cannot help wiſhing this method had been more uniformly adhered to; as it would more clearly have illuſtrated the doctrines which the author inculcates, and poſſibly have enabled his readers more eaſily to judge of their tendency. The ground-work, if we rightly underſtand it, of his ſyſtem is, that education "ſhould begin where," as he tells us, "it uſually cloſes:" for that, inſtead of exerciſing chiefly the memory of the pupil, we ſhould teach him, in the very outſet, to comprehend fully every thing he learns; ſuch, for inſtance, as the philoſophy of grammar; nay, we are told, he muſt be taught the powers and capacities of his

his own mind as soon as he begins to exercise them. This doctrine appears to us very questionable. Neither do we entirely approve of teaching a pupil, in his earliest years, "to unite to the duties of a citizen the *proud independence and dignified character of man.*" Whatever effect this kind of education might have had on Eugenius, who, if the character be not fictitious, might possibly have been of a temper remarkably diffident and gentle, the youths of this age in general have surely quite enough of *proud independence*, and are by no means wanting in a sense of their own *dignity*. To the following sentiments, however, on the foundations of morality, we give our cordial assent, and extract them as a specimen of this part of the work.

"The general rules of morality are formed by a constant observation of the fitness and propriety of actions in other men. What is fit to be done, and what excites universal applause, not only calls forth our own approbation, but warms us into a spirit of imitation. What ought to be avoided, we discover in the general sentiment of detestation which attends the perpetration of crime. The propriety of the former, and the deformity of the latter, quickly excite our emulation or abhorrence. We soon establish a general rule for the regulation of our conduct, which receives a full confirmation from the opinion of the rest of mankind. It is thus that the general rules of morality are formed. They are ultimately founded upon experience of what, in particular instances, our moral faculties, our natural sense of merit and propriety, approve or disapprove of. We do not originally approve or condemn particular actions; because, upon examination, they appear to be agreeable or inconsistent with a certain general rule. The general rule, on the contrary, is formed by finding, from experience, that all actions of a certain kind, or circumstanced in a certain manner, are approved or disapproved of. To the man who first saw an inhuman murder, committed from avarice, envy, or unjust resentment, and upon one too who loved and trusted the murderer, who beheld the last agonies of the dying person, who heard him, with his expiring breath, complain more of the perfidy and ingratitude of his false friend, than of the violence which had been done to him, there could be no occasion, in order to conceive how horrible such an action was, that he should reflect that one of the most sacred rules of conduct was what prohibited the taking away the life of an innocent person, that this was a plain violation of that rule, and consequently a very blameable action. His detestation of this crime, it is evident would arise instantaneously and antecedent to his having formed to himself any such general rule. The general rule, on the contrary, which he might afterwards form, would be founded upon the detestation which he felt necessarily arise in his own breast, at the thought of this, and every other particular action of the same kind. When we read in history or romance the account of actions either of generosity or of baseness, the admiration which we conceive for the one, and the contempt which we feel for the other, neither of them arise from reflecting, that there are certain general rules which declare all

all actions of the one kind admirable, and all actions of the other contemptible. Thoſe general rules, on the contrary, are all formed from the experience we have had of the effects which actions of different kinds naturally produce upon us. An amiable action, a reſpectable action, an horrid action, are all of them actions which naturally excite for the perſon who performs them, the love, the reſpect, or the horror of the ſpectator. The general rules which determine what actions are, and what are not, the objects of each of thoſe ſentiments, can be formed no other way than by obſerving what actions actually and in fact excite them. The regard to thoſe general rules of conduct is what is properly called a ſenſe of duty, a principle of the greateſt conſequence in human life, and the only principle by which the bulk of mankind are capable of directing their actions. Without this ſacred regard to general rules, there is no man whoſe conduct can be much depended upon. It is this which conſtitutes the moſt eſſential difference between a man of principle and honor and a worthleſs fellow. The one adheres on all occaſions ſteadily and reſolutely to his maxims, and preſerves through the whole of his life one even tenor of conduct. The other acts variouſly and accidentally, as humour, inclination, or intereſt chance to be uppermoſt. So much has been ſaid on the importance of theſe rules of conduct, in order to ſhew that, on the moſt ſcrupulous and attentive obſervance of them, depends the very exiſtence and happineſs of human ſociety, which would crumble into nothing if mankind were not generally impreſſed with a reverence for them." P. 3.

In the neceſſity of ſhowing virtuous examples to children, and rigidly practiſing what we adviſe, we entirely concur with the author. We alſo diſapprove of unneceſſary ſeverity; but ſeverity may occaſionally be unavoidable, eſpecially in ſchools. The *tirade* (to uſe for once a French expreſſion) againſt the "lords and rulers of mankind," was needleſs in this place, and ſavours too ſtrongly of thoſe revolutionary principles which Mr. Y. has, much to his honour, abjured. A few other paſſages in this preliminary chapter are, though poſſibly not ſo intended by the author, liable in ſome degree to the ſame obſervation; and, upon the whole, it is too prolix, and not ſufficiently applicable to the main deſign of the work.

In the ſucceeding chapter, the beſt mode of education, in the author's opinion, is pointed out. He very properly lays down, that the hours ſhould not be ſuffered to glide away in a frivolous attention to "elegant *nothings*," but devoted to thoſe ſtudies alone which are uſeful. "Every occupation," he ſays, "ſhould be eſtimated according to its future utility." If the utility here ſpoken of mean not only immediate and direct, but alſo indirect and conſequential utility, the remark has our full aſſent; otherwiſe, we would obſerve, that ſome ſtudies (particularly that of the ancient claſſics) though they may not, at the firſt view, appear ſo immediately uſeful as many others, yet by poliſhing the taſte, and adorning the mind, tend powerfully

powerfully to form that accompliſhed character, which the education of youths in all the higher ranks of life ſhould be calculated to produce.

The *magnus Apollo* with this author is the Earl of Cheſterfield; and his celebrated Letters were the book which the ſuppoſed pupil, Eugenius, "*always had before him.*" Though we ſhall no doubt incur, in Mr. Y.'s opinion, the imputation of a "cold and pedantic ſpirit," which alone he declares has excited cenſure againſt "theſe Letters," we muſt confeſs they do not appear to us deſerving of ſuch indiſcriminate praiſe. That they diſplay great ability no man of taſte will deny, or that they contain many ſhrewd and excellent remarks on education; yet, when we conſider that the object of the writer was not to treat of education in general, but to form the mind and manners of a particular perſon, and to an eſpecial purpoſe, that (on this account) many trifling points are inſiſted upon with an almoſt ludicrous earneſtneſs, that manners are, apparently at leaſt, preferred to morals, and where morals are at all inculcated, the morality is of the ſlighteſt and moſt pliant texture, we may ſurely, without heſitation, pronounce the work better calculated to furniſh hints to the tutor, than to be put, without caution or diſcrimination, into the hands of the pupil. We agree, however, in moſt of the obſervations which follow, on the propriety of uniting the ornamental with the uſeful parts of learning.

It is now time to exhibit, as fully as our limits will permit, the mode in which the author propoſes to begin the education of youth; and we cannot better repreſent it than in his own words.

"As, then, it is not an undertaking too arduous for a ſingle individual, to accompany human ſociety through all its progreſſions from rudeneſs to refinement; and as all our complex ideas are formed from thoſe materials of knowledge with which we are furniſhed by the inlets of nature, and by thoſe arbitrary combinations of things, which reſult from our commerce in life; we ought, in the elementary ſtudies of youth, to begin, where man firſt began in ſociety. Hence, the earlieſt ſpecies of inſtruction muſt relate to ſelf-knowledge, or the juſt comprehenſion of the nature and the faculties of the mind. After this has been obtained, we ſhould proceed to deſcribe the progreſs of mind, in the invention of arts and ſciences; and excite in the pupil new ideas, proportionate to the advancement of ſociety in its different ſtages of improvement. The ſtudy of arts and ſciences then ariſes in the natural order of things, and becomes familiar to the underſtanding, when the original of both is properly referred to the wants and meliorated condition of man. To make them eaſily comprehended, we muſt exhibit to the mind in what manner the ſtate of the world rendered their introduction indiſpenſably neceſſary to its happineſs. By

following this plan of ſtudy, the powers of intellect will be found to unfold themſelves with eaſe and rapidity, and inſtruction being no longer inverted, every acquiſition that is made in ſcience will lead to and facilitate the attainment of ſome other acquiſition, in that regular order which nature intended for the political and moral progreſs of nations as well as individuals." P. 61.

The author then proceeds to anſwer the objection, that "children are not capable of attending to ſuch ſtudies;" but we do not think the objection is quite fairly ſtated. It is not, we conceive, that they ſhould be "poſtponed to any particular age," or that "there is a particular inſtant of time in which that reaſon, which a child did not poſſeſs before, ruſhes upon him of a ſudden." No ſuch doctrine, that we recollect, has been maintained by any intelligent writer. But, although reaſon be not a ſudden and inſtantaneous acquiſition, although we cannot fix the exact period at which the youthful mind will be able, not only to reaſon juſtly, but (which is much more difficult) to trace the progreſs of its own operations, yet we may ſafely aſſert, that to acquire, to any conſiderable degree, the uſe of the reaſoning powers, belongs to a later period than that at which imagination and memory diſplay themſelves; and, though we have no objection to occaſional experiments on the extent of thoſe powers, we cannot think that a great portion of time would be well employed in ſuch a manner, till obſervation ſhall have enlarged the capacity, and furniſhed the materials which the reaſoning faculty may uſe. We admit, however, that many of the author's remarks may be uſefully attended to, whenever it ſhall be found expedient that the ſtudy of theſe ſciences ſhould commence.

To the objections this writer ſo ſtrongly urges againſt the early cultivation of memory, we think we could oppoſe reaſoning drawn from the beſt of all ſources, experience; but the diſcuſſion would lead us too far. It ſhall be the remainder of our taſk, to ſtate merely ſo much of this work as ſeems eſſentially connected with the author's plan. The obſervations therefore upon hiſtory and grammar (which appear in many reſpects juſt, and in ſome parts perhaps queſtionable) cannot in this place be diſcuſſed; but we can by no means accede to the ſtrong aſſertion, that "the application of a child to a dead language before he is acquainted (grammatically and critically we preſume) with his own, is a lamentable waſte of time, and highly detrimental to the improvement of his mind." The uſual practice may be ſupported by better arguments than this writer perhaps conceives. To ſome other objections made to the preſent mode of education (ſuch, for inſtance, as that "the ſtudy of Latin and Greek is conſidered as the only introduction

to every profeſſion) we might anſwer, that the author's zeal, or his want of knowledge of the world, has led him to build an argument on a miſconception, or at beſt a groſs exaggeration, of the fact; and that not even a ſoldier or a merchant (much leſs a lawyer, a phyſician, a ſtateſman, or a divine) has, on reflection, ever found reaſon to regret the acquiſitions he had made at a public ſeminary, or to conſider the time he had paſſed there as thrown away. The object of verſe exerciſes at public ſchools is entirely miſtaken by this writer. It is not to make a poet of every boy; but to form and cultivate his taſte; which experience has ſhown is never ſo perfect as when it has been exerciſed in imitating the beſt models of claſſic compoſition. Other objections to the mode of education purſued at our public ſchools, might receive equally ſatisfactory anſwers. In point of fact, the boys who greatly excel thoſe of their own claſſes, *are* almoſt always removed to higher; and though the ſalary of the maſter for each ſcholar may be deemed trifling, his emoluments, on the whole, furniſh an ample remuneration.

As ſubſtitutes for our preſent ſchools, the following "Plan of a Public Elementary School," is propoſed by this writer. He would have in every town a public ſchool, divided into two large rooms, one to be called the lower, and the other the upper academy. Over each academy there is to be one head maſter, whoſe office is to conſiſt of lectures and examinations. After ſtating the number of aſſiſtants that ſeems to be neceſſary, and the qualifications they and the maſter ſhould poſſeſs, he deſcribes the mode in which their lectures ſhould be conducted, namely, by ſelecting a well-written book on the ſcience to be taught, making the learner read a chapter daily, paraphraſing or explaining it to him, and acquainting himſelf with his daily progreſs. This proceſs is deſcribed at large with great perſpicuity, and nearly reſembles the mode purſued by the beſt tutors at our univerſities; nay, it is in part purſued (ſo far as the nature of claſſical ſtudies and the number of ſcholars will admit) by the tutors at our principal ſchools; and the only material queſtion ſeems to be, whether or not thoſe ſciences, which at preſent form the baſis of an academical education, ſhould be taught at a much earlier period, and introduced at ſchools previouſly, as ſeems to be meant, to the ſtudy of the claſſics?

The particular buſineſs of the *under academy* is next pointed out. Children are to be admitted there when they can read with tolerable facility; and here ſeveral judicious remarks on elocution are introduced. Reading, and the general principles of grammar, are alone to employ the firſt diviſion of the firſt

claſs. Reaſons are given why the Engliſh Grammar ſhould be preferred, and ſome directions, which we think in general judicious, are given as to the choice of books. We do not however conceive, that a correct ear and taſte for compoſition can be obtained at ſo very early an age; and the great pains recommended in teaching it, and making all the nice diſtinctions of ſtyle, might be reſerved to a later period. The ſame obſervation applies ſtill more ſtrongly to the lectures propoſed on the origin and formation of language. Theſe are abſtruſe inquiries, curious indeed, but unneceſſary (as we conceive) and perplexing to a child. We approve much more of the author's ſuggeſtion, "that the beſt models of beautiful writing ſhould be ſet before him (we may add, long and carefully read) previous to his being brought to judge of them by any determinate rules."

The author next proceeds to direct how the principles of grammar ſhould be inſtilled into the mind of the pupils. It ought to begin, he ſays, by *demonſtration;* an example of which (as applied to a ſubſtantive and its adjectives) is given at length. To us it appears, that the ſhorter and uſual explanation, namely, that a noun ſubſtantive is the name of a perſon or thing, and an adjective the name of ſome quality belonging to it, is leſs perplexing, and equally ſatisfactory. This, however, muſt be left to the experience of the tutor. Mr. Yorke recommends, that the ſame method ſhould be purſued in unfolding the generation of ideas, and the operations of the mind. As a ſpecimen of what he means to propoſe, he treats here, *Of the ſeveral Sorts of Ideas—Of Attention—Of Compariſon—Of Judgment—Of Reflection—Of Imagination—Of Reaſoning—Of the Will—Of the Faculty of Thinking*—And, *Of the Habits.* As all this ſcheme applies to "the firſt diviſion of the firſt claſs," we cannot help thinking the ſtudy here recommended much too abſtruſe, and far from being practicable at ſo early a period.

Writing and geography form the next object of the author's conſideration; and we admit that leſs attention is, perhaps, paid at ſome of our public ſchools to theſe branches of education, than their importance demands. To facilitate the ſtudy of geography, he propoſes a large globular alto-relief, in the ſhape of a parallelogram, in every under academy. The remaining directions for this branch of knowledge differ not much, as we conceive, from the mode now in pretty general practice.

To the ſecond diviſion of this firſt claſs, he recommends, "in addition to a renewed attention to their former purſuits," that "they ſhould commence the fundamental operations of

of arithmetic; and he explains, what he terms, "the principal phænomena of that ingenious art." The laſt diviſion ſhould, he thinks, "beſides their other ſtudies, devote themſelves to the further proſecution of grammar, and the attentive peruſal of Goguet's work, on the *Origin of Laws, Arts, and Sciences*," which he recommends as a maſterly production. In the expoſitions of its contents, he adviſes the tutor to make uſe of Ferguſon's Eſſay on Civil Society, Dunbar's Eſſay on the ſame ſubject, Lord Kaimes's Sketches of Man, and Millar on the Diſtinction of Ranks in Society.

Engliſh poetry is the ſtudy next propoſed; and the books of poetry and criticiſm recommended are, upon the whole, well calculated for the purpoſe of forming the taſte.

The third diviſion is to be then inſtructed "in a more ſuccinct detail of the various nations which have figured on the great theatre of the world," previous to which (the author ſuggeſts) ſome account of the Pagan mythology ſhould be given to them; and he propoſes ſeveral books adapted to that purpoſe. Some juſt and ingenious reflections are added on geometry, the remaining ſtudy of this diviſion.

The ſecond claſs is to commence with the ſtudy of the French language. Trigonometry, aſtronomy, and algebra, are alſo ſuggeſted for this claſs, and Bonnycaſtle's introductions to both the latter ſciences particularly recommended. The ſecond diviſion of this claſs is to read the French poets, beginning (as he expreſsly ſays) with the Lutrin of Boileau; a poem, however ingenious, in our opinion the leaſt proper for a beginner, and perhaps the leaſt intereſting to an Engliſh reader, of any in that writer's works. The technical method of logic is now to be taught, the rational principles having been already explained in the courſe of the grammatical purſuits, and in the expoſition of the generation of our ideas. The boys of the laſt diviſion of this (ſecond) claſs, are to confine their ſtudies to the reading of the French poets, ethics, and a more enlarged ſyſtem of ancient hiſtory. Here ſome excellent though well-known books are enumerated, particularly (on the ſubject of ethics) Paley, Burlamaqui, and Vattel. In the third claſs (to which the author now proceeds) the firſt diviſion is chiefly to be employed in the ſtudy of natural philoſophy, in purſuing the thread of modern hiſtory, and in a diligent application to the hiſtory of our own country. Preparatory to this ſtudy, the hiſtory of France, and the beſt treatiſes on the feudal law ſhould, the author thinks, be peruſed. To crown the elementary ſtudies of the pupils, he recommends a rigid examination from Voltaire's Univerſal Hiſtory; a work which, inge-

nious and entertaining as it is, he panegyrizes in terms which we think too warm and indiſcriminate, apparently adopting all its exaggerations, and all its cant about "kings and prieſts;" who, with all their faults, have not perpetrated half the cruelties and maſſacres in centuries, that have been committed by the modern revolutioniſts in the courſe of a few years. Mr. Yorke, however, ſtrongly rejects "exterminating remedies," deeming that every requiſite improvement in government and morals, may be effected by "an enlightened ſyſtem of national education."

A few more general but ſpirited obſervations conclude this volume; on which it would be premature to form any deciſive opinion, till a peruſal of the remaining volume (which if it be publiſhed has not yet reached us) ſhall have enabled us to ſee the whole deſign and ſyſtem of the author. But the remarks we have occaſionally made will ſhow that, on ſeveral points, we are not diſpoſed to accede to his opinions, however ſpeciouſly and ably enforced. At what period the ſtudy of the ancient claſſics is to commence, he has not yet informed us; but it ſeems clear that their copyiſts, the moderns, are to have the firſt attention. In our opinion the great originals, as *ſuch*, and as affording ſpecimens of the moſt ſimple and correct mode of compoſition, ſhould be firſt diligently ſtudied. As to the mode of education propoſed, it is, in general, ſpecious, but in ſeveral reſpects impracticable (we are convinced) in large ſeminaries. In ſome private ſchools ſimilar methods, we believe, have been (and indeed what method has not been?) adopted. Yet we have not heard that the pupils of thoſe ſchools have proved more learned ſcholars, more renowned generals, more able ſtateſmen, or more accompliſhed gentlemen, than the ſons of Winton, Weſtminſter, or Eton.

ART. VIII. *A Developement* of remarkable Events, calculated to reſtore the Chriſtian Religion to its original Purity, and to repel the Objections of Unbelievers. By John Jones. Two Volumes.* 8vo. 18s. Johnſon. 1801.

IN the Preface to this work, the author (applying to himſelf a paſſage from *Spencer de legibus Hebræorum*) lays claim to the praiſe of induſtry in very confident terms. "My induſtry will ſecure me, I think, from the cenſure of any man." He profeſſes beſides, in terms adopted from the ſame writer, to be "not conſcious of having on any occaſion forced ſcripture

* This is a barbarous word; but, being here more attentive to doctrines than words, we take it as we find it. *Rev.*

to

to yield an unwilling ſupport to his opinion, nor upon obſcure topics of having indulged an unbridled liberty of conjecture, but uſed a freedom tempered with mature deliberation."— "To ſuperior genius, and deep penetration, the author lays no claim." We gladly avail ourſelves of the opportunity, whenever it is afforded us, of thus ſtating the author's own account of himſelf and his work; but we cannot omit in this inſtance to expreſs our regret, that, according to the too general cuſtom of thoſe who diſſent from the majority of their fellow creatures, the public is not treated in this Preface with the reſpect we think always due to it.

"The author can feel no diſappointment on ſeeing his labors in this field neglected, and even diſcountenanced by the *majority of mankind:* on the contrary, he is convinced that the ignorance of ſome, the bigotry of others, the faſhionable levity and ſcepticiſm of the times, the intereſt felt by many perſons of influence to preſerve a *corrupt* and *eſtabliſhed* ſyſtem of religion, &c. will inevitably confine his performance to a very narrow circle."

As the learned author deals in paraphraſes, he muſt ſurely ſee to how obvious a conſtruction theſe expreſſions are liable. What are they but to ſay, that if it ſhould turn out that I ſhould be found to ſtand almoſt alone in my opinions, or that my work ſhould lie unnoticed and unapproved, let thoſe who do read me be aſſured on my own word, that none can ſo neglect or diſſent from me, but either through ignorance or bigotry; through impertinence or levity; through ſome baſe or ſordid intereſt inimical to truth? We lament that the learned author ſhould, in the very outſet, have ſuffered himſelf to be betrayed into expreſſions ſo oppoſite in appearance to candour, good ſenſe, and ſound prudence.

That Mr. Jones, in the volume before us, advances opinions to which we cannot in any degree aſſent, we freely declare, and with the more freedom, and the leſs ſcruple, becauſe in an Advertiſement, at the end of the work, two additional volumes are announced; and the author informs us beſides, that he is in the meanwhile likely to be engaged "in the inſtruction of youth." This is always a public concern, and we ſhall never heſitate freely to expreſs our ſentiments, when thoſe who have the care of the riſing generation, upon ſubjects of any importance, avow opinions which to us appear dangerous. Not that we would wiſh to depreciate unneceſſarily the literary acquirements of the author, or by any means to diſpute his competency, as a general ſcholar, to be a teacher of youth, we only think it neceſſary to declare our ſuſpicions, that had the author's "induſtry" (or rather diligence) in the reſearches he has engaged in, been ſuch as the great importance of the ſubject demanded, and as he takes credit for, he would not have ventured

to have ſpoken ſo decidedly upon many very ſerious points, nor to have treated others ſometimes ſo ſuperficially, and ſometimes ſo extravagantly. The Preface is ſhort, and we have ſtated almoſt the whole of it. We learn from the Advertiſement before alluded to, that as the volumes before us are occupied in a conſideration of the four Goſpels, and the Acts of the Apoſtles, the two ſucceeding will be devoted to the Epiſtles. In this Advertiſement, we are alſo reminded of the difficulties under which an author muſt labour, who "does not poſſeſs time and property at his command:" difficulties, for which allowances ought always to be made, and of which we would not be thought unmindful, though we may be obliged to withhold that tribute of praiſe which we would gladly pay to any truly diligent and diſpaſſionate inveſtigator of ſuch queſtions as are here diſcuſſed.

The principal object of the author certainly is, to get rid of the miraculous conception and birth of our bleſſed Saviour, as recorded by the Evangeliſts, St. Matthew and St. Luke. He does not however attempt to do this by any regular replies to the arguments of thoſe learned men who have on former occaſions maintained the authenticity of theſe accounts, but treating them at once as interpolations not to be defended, he chiefly confines himſelf to the proof of their corrupt origin. The reader will probably accompany us with ſome ſurpriſe while we proceed to ſtate, as ſuccinctly as we can, what this author conceives to have been the progreſs of this error. Its firſt foundation, he diſcovers in the hiſtory given us by Joſephus, of the Roman lady, Paulina, who is ſaid to have yielded up her charms to a Roman knight under the aſſumed character of the Egyptian deity, Anubis. We ſhall not diſguſt the reader by extracting the parallel which, we are ſorry to ſay, the author has not heſitated to draw out at length. The compariſon intended will be but too obvious. But if the reader is ſurpriſed at this pretended diſcovery, he will not be leſs ſo when we relate to him the ſteps which, according to the author's account, led to it. It ſeems that the famous paſſage in Joſephus relating to our Saviour may ſafely be conſidered as authentic, and ſo far from being liable to the objection ſo often urged againſt it, of being introduced abruptly, is, when *rightly* underſtood, regularly connected with the context. For, with the account that precedes it, of Pilate's abuſe of the ſacred money, and the tumult that enſued among the Jews, it ſtands connected upon the principle of aſſociation, as referring to another occaſion of diſturbance in the ſame city, recorded by St. Matthew, when "Pilate, ſeeing he could prevail nothing, but that rather a *tumult* was made, took water, and waſhed his hands before the multitude."

With

With the hiſtory immediately following it, of Paulina, it ſtands connected, becauſe Joſephus was in fact a believer! a Chriſtian!

"Jealous of the honour of his Maſter, who, ſeeing (we cite the author's own words, vol. i. p. 286) that a doctrine, maintaining the ſupernatural birth of Jeſus, was gaining ground in Italy, Greece, and Egypt, and inculcated by its votaries, as a branch of the Goſpel taught by our Lord and his Apoſtles: to check this falſe and prepoſterous opinion, and to cut up by the roots the calumnies which unbelievers borrowed from it and its baſe authors, to aſperſe the original founders of Chriſtianity, he points out the place where it firſt originated, relates the very incident which gave it birth, and holds up the man that fabricated it to public indignation. Behold then, Chriſtian! (the author proceeds) an important diſcovery preſented to thee by the immortal author of the Jewiſh Antiquities, viz. that the ſuppoſed miraculous birth of Jeſus Chriſt is a fabrication of the prieſts of Iſis at Rome, copied from the adultery of a woman devoted to the vileſt of the Heathen deities* !"

This is really very ſhocking, but it is no exaggeration of ours; they are the author's own words, ſet off in the original with capital letters, notes of admiration, and other accompanying marks of confidence and triumph.

The learned will ſee, that there are more diſcoveries than one diſcloſed in this extract. They will be ſurpriſed no doubt to find that Joſephus was a Chriſtian, and not merely ſo but an apologiſt of Chriſtianity: "an illuſtrious friend" of our holy religion, as the author in one place ſtyles him (ſee vol. i. 304). But this is not all. Philo Judæus was ſo alſo. Nay, Plutarch, Julian, Porphyry, and Seneca. Who would have expected to meet with the following account of the former?

"Philo, ſuppoſed at this day to have been a Jew, but in reality the firſt and greateſt advocate (the twelve Apoſtles excepted) for the Chriſtian ſyſtem that ever ſhone upon the face of the globe." P. 223.

Or the following of Seneca, the philoſopher?

"Indeed from all theſe circumſtances put together, we may ſafely infer that Seneca died, in a certain ſenſe, a *martyr* to the Chriſtian faith†!" P. 189.

From

---

* Above twenty pages of the firſt volume are taken up in endeavouring to prove, that the Hippia of Juvenal, and Martial's Fabulla, were repreſentations of Paulina.

† There is ſtill another diſcovery which Mr. Jones has made, in regard to the ſilence of the Fathers previous to Euſebius, concerning the

From the extract given above it will be ſeen, that the evangelical accounts of the miraculous conception are referred, by this author, to a very diſgraceful incident which took place at Rome. The queſtion remains, whence they were immediately transferred to the places where they are now found. The author ſuppoſes them to have been copied from the two ſpurious Goſpels of the *infancy of our Saviour*, and of *the birth of Mary*, the former of which he pronounces to be the compoſition of ſome Gnoſtic heretics, who were expelled from Rome in the time of Tiberius.

It is, we believe, very generally allowed, that the ſpurious Goſpels of the earlieſt ages, thoſe eſpecially to which the Evangeliſt Luke is ſuppoſed to allude in the beginning of his Goſpel, (and Mr. Jones is for referring both theſe apocryphal Goſpels, "in their primary ſtate," to that age) were by no means looked upon as altogether deſpicable. Very much that was abſurd and extravagant they probably all contained, but yet blended with more or leſs of truth. Suppoſing, therefore, that the relation of the miraculous conception and birth of our bleſſed Lord is to be found in any fragments now extant, it certainly does not follow that ſuch a coincidence ſhould affect the authenticity of any paſſages to be found in the books received as canonical. Let us, however, proceed through the courſe and progreſs of this aſſumed impoſture: it took us ſome time to unravel, but we hope at laſt to be able to repreſent it without any injuſtice to the author's intentions. The celebrated ſtory in Plutarch, relative to the viſion that appeared to ſome Egyptian mariners in their paſſage to Rome, announcing the death of Pan, is pronounced to have been a fraud conducted by the pilot of the ſhip (a convert to Chriſtianity) in order to perſuade his companions that Jeſus was a dæmon or god: no other, indeed, than Oſiris, from whoſe hiſtory it ſeems the plan was directly adopted. The deception ſucceeded ſo far, that they paſſed on to Rome, were examined by Tiberius, and perſuaded him alſo of the fact; managing the matter ſo well, as to inſtigate ſome of his courtiers to adviſe him to propoſe to the Senate the deification of Chriſt. In the repreſentation made to Tiberius, our Saviour is ſuppoſed to have been deſcribed as one of thoſe good dæmons which the ancients were accuſtomed to diſtinguiſh by the name of Χρησοὶ, hence

---

the diſputed paſſage in Joſephus. He thinks this aroſe from "their being in a confederacy to uphold the miraculous conception, which Joſephus, in the hiſtory of Paulina, meant, for the honour of Jeſus, to expoſe."

the miſtake of the Romans as to the real denomination of the followers of Chriſt. This dæmoniacal nature of our Lord is ſuppoſed to have been adopted by the Egyptian and Jewiſh converts at Rome, blended with other Gnoſtic errors, and tranſported by them, on their expulſion by Tiberius, to Greece and Egypt. Among theſe baniſhed converts were the authors of the two ſpurious Goſpels alluded to, and they being acquainted with, and poſſibly concerned in, the incident related of Paulina, worked that up into the tale of the miraculous birth, and thence it was copied and interpolated into the canonical Goſpels of St. Matthew and St. Luke. Such is the moſt preſumptuous and abſurd ſyſtem of this author, as conciſely as we could ſtate it. It is drawn out by him into diſtinct propoſitions (too many, and too long, to be tranſcribed here) and each propoſition diſcuſſed at length. Great endeavours are made, eſpecially in the ſecond volume, to prove that our Saviour and his Apoſtles had conſtantly the errors of the Gnoſtics in view in all their diſcourſes and parables, and that, in direct oppoſition to *their* dæmonizing principles, they never omitted ſtrongly to inculcate the mere humanity of Chriſt. On this ſubject, we can only ſay, that we think *the contrary* could ſcarcely be made more evident than by the forced interpretations, and ſtrange allegories, to which Mr. Jones is obliged to have recourſe to maintain his moſt extravagant poſitions.

In the courſe of the work, the author is led by his ſubject to touch upon many points, upon which the learned of the different parties prevailing among us have long been at iſſue. It would be impoſſible for us to do more than to give the heads of theſe arguments, with perhaps a few obſervations here and there, where any thing has particularly ſtruck us. The author, more than once, leads us to the ſubject of the Greek articles, trying the deity of our Saviour again (according to the remark of Biſhop Pearſon) by ὁ, ἡ, τὸ*. He claims to be the firſt among critics (vol. ii. 35) who has been able to point out the proper force of the article, as uſed by the ſacred writers before the word Ἄνθρωπος, which he thinks is done "to mark an oppoſition between God and man," ſo that ὁ υἱὸς τῦ Ἀνθρώπυ implies that our Saviour "had the nature and conſtitution of a man." But by whom is this denied? And might not as much

* The admirable uſe made by Mr. Granville Sharp of the Greek definitive article, to augment conſiderably the number of paſſages which poſitively aſſert our Saviour's Godhead, ought not to be forgotten. See Brit. Crit. vol. xv. p. 70. No attempt has been made to refute his poſitions. None, at leaſt, that we have met with.

be

be ſaid to prove his divinity from the article of faith propoſed to us by St. John, and preſſed upon us by the author himſelf in another place, ταῦτα δὲ γέγραπται, ἵνα πιστεύητε, ὅτι ὁ Ἰησοῦς ἐστιν ὁ Χριστὸς ὁ υἱὸς τοῦ Θεοῦ*. In illuſtration of his new criticiſm, the author has by accident adduced a paſſage to ſhow the uſe of the article, Mark vii. 7, where there happens to be no article in the original; neither in the correſpondent paſſage in St. Matthew's Goſpel, ch. xv. 9.

The true æra of our Saviour's birth is another ſubject of argument (vol. i, 365) and the variations in the genealogies of Matthew and Luke (vol. i. 394). Theſe are clearly introduced for the ſole purpoſe of throwing difficulties in the way of the orthodox believer; no method of reconciling St. Luke and Joſephus in the one caſe, or the two Evangeliſts in the other, being ſo much as hinted at, though ſo many have been propoſed by the learned. Inſtead of this, the former is exaggerated, and the other made a mockery of, by a long quotation from the Age of Reaſon, which, though it is produced as the argument of an Infidel, is too indecent, we think, to be revived on any occaſion.

Our Saviour's appellation of Jeſus of Nazareth engages much of Mr. Jones's attention. In this diſcuſſion an unwarrantable liberty is taken, as we think, of pronouncing all the ſuggeſtions thrown out by the multitudes, of his being "of Nazareth," and "the Son of the Carpenter," to be unequivocal and deciſive proofs of his not being born at Bethlehem, and of his being the real, not the reputed, Son of Joſeph.

The author aſſerts, that the original Goſpel of St. Matthew muſt have been written in Hebrew, and that the Goſpel received by the Ebionites therefore, *without the genealogy*, was the true one. He enters into the queſtion concerning the identity of the Ebionites and Nazarenes, which he does not ſcruple to ſay "Dr. Prieſtley has clearly proved." Upon the different uſes

---

* We cannot clearly underſtand the ſenſe in which Mr. J. as an Unitarian, would preſs upon us theſe evangelical articles of Faith, vol. ii. p. 452. He acknowledges (a circumſtance not common with his party) that the exclamation of Thomas, on handling our Lord's body, was "expreſſive of the *ſuperior or divine nature*, which, at the moment, he ſuppoſed him to *poſſeſs*;" but, ſays he, this was a bending towards Gnoſticiſm in Thomas; he thought Jeſus inhabited by a dæmon! To correct this error, the Evangeliſt John ſubjoins the true articles of Faith, required of a Chriſtian, ſhowing, ſays Mr. J. "that Jeſus was not a ſupernatural being, a dæmon, æon, or God, but the Son of God"—and yet Mr. Jones is conſtantly inſiſting upon it, that Jeſus muſt have been *mere man*, becauſe he was the *Son of Man*, the ὁ υἱὸς τοῦ Ἀνθρώπου.

and

and applications of the term Λόγος, Mr. Jones has alſo treated rather at large. He admits that, in Acts xx. 32, "the *perſonification* of the Λόγος is bold and ſtriking; *animation* and *activity* being aſcribed to it, as well as to God himſelf." Vol. ii. 165. We cannot help thinking that, in many other parts of this diſcuſſion, Mr. J. would be thought to argue (certainly againſt his own intentions) much more on the Trinitarian than on the Unitarian ſide of the queſtion.

We would here willingly take our leave of Mr. Jones, having, as briefly as we could, given a general account of the contents of the volume before us; but, ſince he ſtands in the ſituation of an inſtructor of youth, and as ſome very ſtrong inſtances have occurred to us, of his power of miſleading his pupils, either through want of care, or ſome unfortunate prejudice, we ſhall conſider it as a duty we owe the public to point them out. When we have reaſon to object to the things taught, ſurely it may be allowed us to be particular as to the accuracy and impartiality of the teacher. We ſhall ſelect only ſuch inſtances as we think moſt conſpicuous, and they ſhall be ſuch as a ſchool-boy may judge of, though perhaps it would be too much to expect that a ſchool-boy ſhould detect them.

We ſhall, in arranging theſe *errata*, have a view to the author's expreſs profeſſions as to the merit of his exertions in the cauſe of truth. It will therefore be remembered that Mr. Jones lays claim, in his Preface, to the praiſe of "induſtry," poſitively and confidently; and to the negative praiſe, if we may ſo call it, of never having either "forced the ſcriptures, or indulged a freedom not tempered with deliberation."

Shall we then (may we be permitted to aſk) be bound to give the praiſe of induſtry, in theological and philological reſearches, to the author of the following remark on the title Πρωτότοκος, beſtowed on our Saviour by St. Matthew? "Jeſus is ſtyled the FIRST-BORN of Mary, who MUST therefore have had children born AFTER him. The ONLY child of a mother has never yet been called her FIRST-BORN." Vol. i. p. 340. Is no man to queſtion Mr. Jones's induſtry, when he could advance ſuch a propoſition, either as a new diſcovery, or an indiſputable point? Had he no means of learning that St. Jerom (Omnium Theologorum, doctiſſimus, facundiſſimus et princeps, as Eraſmus ſtyles him) had determined that "Primogenitus eſt non tantum poſt quem et alii, ſed ante quem nullus?" Or, if a higher authority is wanting, "Definivit ſermo Dei quid ſit primogenitum. Omne quod aperit vulvam* ?"

* Hieron. adv. Helvid.

Could

Could he find no reference (at leaſt) in his ſtudy to St. Baſil? who alſo aſſerts ὃ πρῶτον διανοίγων μήτραν πρωτότοκος ὀνομάζεται. *Homil de Nativ. Dom.* But indeed Mr. Jones is not ſo negligent a reader. If he is a careleſs theologian, he is a correct philologer. On *another occaſion* (vol. i. 404) he is able to inform us, that "the term πρῶτος is not always uſed in an arithmetical ſenſe, to denote priority of *number*, as when it is oppoſed to *ſecond*, *third*, &c. but often to ſignify pre-eminence in point of rank or dignity." At p. 133. vol. ii. on ſtill another occaſion, Mr. Jones obſerves, "Had he employed πρῶτος inſtead of ἀρχὴ, his meaning would then have been ambiguous; as the *former* is often applied to ſignify ſuperiority in rank, as well as priority in reſpect of time." Perhaps indeed we went too far in judging Mr. Jones to be more incompetent as a theologian than as a philologer, to diſtinguiſh the force of the word πρῶτος; for, at p. 174. vol. ii. he obſerves that the Apoſtles ſtyle our Lord the *firſt-born* from the dead, as being the *only one*, who as yet enjoys that life, &c. but this laſt inſtance indeed is not ſo deciſive: we are perſuaded, however, that, with a little more circumſpection, Mr. Jones would not have let ſuch a paſſage paſs, as that on which we have been commenting.

Is Mr. Jones's induſtry in theological reſearches to be commended for the following objections to the appearance of the ſtar, Matt. ii. 2, 9?

"I ſhall here only expreſs my regret and aſtoniſhment, that a fiction, which the plaineſt obſervations demonſtrate to be *an impudent and abſurd falſehood*, ſhould have been incorporated with the pure and ſimple religion of Jeſus, and thereby expoſe it to the contempt and deriſion of thinking men. A ſtar, which philoſophy teaches to be incomparably greater than our world, and to be immenſely more diſtant than the ſun, came, and ſtood above the top of the houſe where Jeſus was born! Whilſt a fiction, wild and barefaced as this, is made by fraud and ignorance the foundation of Chriſtianity, can we wonder at the prevalence of infidelity?"

Are we to ſuppoſe Mr. J. ſo little read in theology as not to know that ſome of the ableſt commentators have concluded this viſion to have been, not one of thoſe remote bodies of the heavenly region to which he alludes, but a luminous meteor floating in the lower atmoſphere? We ſay ſome of the ableſt commentators, becauſe Mr. Wakefield (whom Mr. J. profeſſes to follow, not implicitly, or always, but for the moſt part) admits this interpretation, if we are not greatly miſtaken. Nor can ſuch commentators, be they who they may, incur any ſuſpicion in this inſtance of putting any force on the language of ſcripture, ſince Homer himſelf is allowed by very able critics to have uſed the word Ἀστὴρ in no higher ſenſe. (Il. iv.)

Does

Does Mr. Jones only "indulge a freedom tempered with due deliberation," when, in order to get rid of the prophecy of Iſaiah relating to the miraculous conception, he dwells upon the ambiguity of the Latin word *virgo*, and inſiſts upon it that "the Jews," (generally put, and without any qualification) "always maintained that the correſpondent Hebrew word ſignified in this place not a virgin, but a young woman," whereas no fact is better eſtabliſhed, nor capable of immediate proof, than that the word was rendered παρθένος by the LXX *Jews* 300 years before Chriſt, and νεᾶνις, on the contrary, only by Aquila, Symmachus, and Theodotion, three apoſtates from Chriſtianity? Was it with due deliberation that Mr. Jones, after this omiſſion, betrayed his own cauſe ſo much, as to inſiſt upon it in terms of unbecoming ſeverity againſt the believers in this miracle (vol. ii. 87) that had St. Paul any idea of the miraculous conception when he wrote to the Galatians, had he ever meant to infer that Jeſus was conceived "without the inſtrumentality of a man," inſtead of γεννώμενον ἐκ γυναικὸς, Gal. iv. 4, he *muſt have* put γεννώμενον ἐκ παρθενῆ?

Does not Mr. Jones *put ſome force* upon ſcripture when he inſiſts upon it, that not only the Magi muſt have been to the weſtward of Jeruſalem when they ſaw the ſtar ἐν τῇ ἀναλολῇ, but that in fact this points directly to *Rome* as the ſource of this incident, which he had before aſſerted to be a fabrication of the prieſts of Iſis in that metropolis?

Does Mr. Jones put no force upon Scripture when he inſiſts upon it, that the commencement of St. Mark's Goſpel is a deciſive and explicit contradiction to the *fabricated tale* of the miraculous birth? Did it never ſtrike Mr. J. that in this place ἀρχὴ τῶ εὐαγγελίε muſt rather refer to the predication of the Goſpel, than to the mere annunciation of Chriſt's advent; rather to the κήρυγμα and miniſtry of the Baptiſt, the βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν, than to the firſt "good news" of the Meſſiah? For it is upon this Mr. J. depends for the ſupport of his hypotheſis. If John the Baptiſt brought the firſt "*good tidings*," the ſtory of the Magi muſt be falſe. We ſhould ſcarcely have expected ſuch a play upon words in ſo grave an argument. Did the commiſſion given to the diſciples recorded by the ſame Evangeliſt, "κηρύσσειν τὸ εὐαγγέλιον πάσῃ τῇ κτίσει," chap. xvi, 15, extend only to the mere annunciation of the "good news" of our Saviour's being on the earth? Perhaps Mr. Jones was led to indulge in this remark, by way of diſputing the title aſſumed by the apocryphal writer of the Protevangelion attributed to St. James, in which the miraculous conception is chiefly inſiſted upon; but as far as this title refers to the firſt "good tidings" of the Meſſiah, there have been very

very learned critics, of whom, to mention the firſt that occurs, the celebrated Glaſſius (we remember) is one, who has carried back the true *Prot-evangelion* to the promiſe made to Eve, in a treatiſe expreſsly ſo entitled.

We apprehend Mr. Jones is not to be commended, either for his induſtry or deliberation, in putting the conſtruction he does upon ἵνα πληρωθῇ, vol. i, 336. The deceivers, he ſays, were aware that the reader might put the queſtion, what end is anſwered by this ſtrange event? In order to obviate it, they quote from Iſaiah a prediction, which, as is well-known, refers to Hezekiah; and that they might meet the queſtion in its full extent, they plunge themſelves into an abyſs of abſurdity. "All this," ſay they, "was done, that it might be fulfilled." And to the ſame purpoſe ſpeaks St. Mark in regard to the ἀρχὴ Εὐαγγελίου, which Mr. J. ſo much inſiſts upon. But laying aſide the exaggerated aſſertion, "that the prediction of Iſaiah is well known to refer to Hezekiah;" and the difficulty the LXX interpreters have thrown in the way of that interpretation, by rendering the Hebrew עלמה by the Greek Παρθένος, we do not ſee how Mr. Jones's remarks would ſerve to ſet aſide the fact. To admit the utmoſt that he requires, that it is only "what the moſt intelligent advocates *of this wild tale* are brought to confeſs, a mere accommodation of the prophecy," it is in the very ſpirit of all other compariſons made by the ſacred writers, between the ancient prophecies and the events by which they were fulfilled. It is not ſo bungling a contrivance therefore, at all events, as Mr. J. would inſinuate. Mr. Wakefield, to whom we think Mr. J. particularly alludes, as one of "the moſt intelligent advocates *of this wild tale*," gives a rendering of ἵνα πληρωθῇ, which would ſtill better have ſuited the *impoſtors* (if ſuch they were) than even the interpretation of which Mr. J would make ſo much. Mr. W. tranſlates it, "ſo that it was fulfilled." which, whatever becomes of the prophecy, eſtabliſhes the fact. We have ſtill before us three paſſages to notice, which, conſidering the learning diſplayed in this work, we are not at liberty to refer to any want of talents in Mr. Jones, to have interpreted the Greek more correctly. We cannot however help looking upon them as overſights, ſcarcely pardonable in a work of this nature. At pp. 490, 491, vol. i, after citing a paſſage from Epiphanius, relative to the Nazarene Chriſtians in Egypt, he obſerves that,

"in this paſſage, two things are worthy of notice: 1. The Nazarene Chriſtians in Egypt *knew* that Jeſus was not only *educated* at Nazareth, but *born* at that place. They therefore *rejected* the ſtory, which repreſents him as having received his birth at Bethlehem.

2. Be-

2. Becauſe our Lord was *born* and educated at Nazareth, they aſſumed the names of Nazarenes. They therefore diſtinguiſhed themſelves by this appellation, in oppoſition to thoſe that referred his *nativity* to the town of *Bethlehem; that is*, they intended, by the very name which they adopted, as the followers of Jeſus, to diſcourage the ſtory of his miraculous birth."

We ſhould probably have taken the pains to turn to this teſtimony of Epiphanius, againſt our Saviour's being born at Bethlehem, had not Mr. Jones himſelf candidly given us Epiphanius's own words in a note. They are as follow: Γνόντες δὲ αὐτὸν, Ναζάρετ ἐν γαστρὶ ἐγκυμονηθέντα, καὶ ἐν οἴκῳ Ιωσὴφ ἀνατραφέντα, καὶ διὰ τοῦτο ἐν τῷ εὐαγγελίῳ Ιησοῦν τὸν Ναζωραῖον καλεῖσθαι—τοῦτο τὸ ὄνομα ἐπιτιθάσιν αὐτοῖς. Now here we certainly have the education of our Lord at Nazareth in terms; but we muſt beg to demur about the birth. We ſhould apprehend, ἐν γαστρὶ ἐγκυμονηθέντα only expreſſed that he was conceived at Nazareth; and though it is not common to record the place of ſuch an event in the hiſtory of ordinary perſons, yet, if we turn to St. Luke's narrative of our Lord's birth, we ſhall find it preceded by an account of his being conceived at Nazareth; ſee ch. i, 26, 27, ch. ii, 4, according with the words (rightly rendered) of Epiphanius. But, ſays Mr. Jones, this account of Luke's is an interpolation. Turn then to Mr. Jones himſelf; on the very page oppoſite to the concluſions he has drawn above, he himſelf thus tranſlates the words of Epiphanius: "and as they knew he was *conceived* at Nazareth, and brought up in the houſe of Joſeph." This, therefore, was ſuch an overſight as Mr. Jones ought to thank us for pointing out, and to correct in conſequence.

The next paſſage that occurs is in vol. i, 96—99, in which we have much the ſame fault to find with Mr. Jones's *management* of a citation from Photius. Photius's words are theſe, ſpeaking of the author of the book, περὶ τῆς τῶ παυλὸς αἱρέσεως, referred by ſome (and Mr. Jones among the reſt, who draws in Photius whether he will or no) to Joſephus. "Διεξέισι καὶ περὶ τῆς κοσμογονίας κεφαλαιωδῶς· περὶ μὲν τοῦ χριστοῦ, τοῦ ἀληθινῶ Θεῶ ἡμῶν, ὡς ἔγγιστα θεολογεῖ, κλῆσίν τε αὐτῆν ἀναφθεγγομένος, καὶ τὴν ἐκ πατρὸς ἀφράστου γένεσιν ἀμεμπτῶς ἀναγράφων." Mr. Jones's tranſlation is,

"Of the creation of the world he gives but a ſummary account; but concerning Chriſt, who is truly our God, he ſpeaks in terms very conformable to our theology: he gives him that very name, and unexceptionably deſcribes his incomprehenſible deſcent from the Father."

Without quarrelling with this tranſlation, nor even objecting, as we might do, to the evaſive rendering of ἀφράστου γένεσιν, we ſhould ſcarcely have thought Mr. J. after this, could have aſſerted, that the errors of this unknown author conſiſted in not believing

believing the miraculous birth. We ſhould have thought the expreſſion, ὡς ἔγγιστα θεολογεῖ, had rather referred to points not mentioned*, than to thoſe ſo conſpicuouſly brought forward. Nevertheleſs, Mr. J. tells us,

" that it appears from the words of Photius, that the author, whoever he may have been, was ſome Jewiſh convert, who did not believe the divinity or the ſupernatural birth of Jeſus. Concerning Chriſt, who is truly God, he theologiſes very near us—that is, very near thoſe of the *orthodox* faith. The writer then was not *quite orthodox*." P. 99.

What, not when he " *unexceptionably* deſcribed the ἀφραστὸν γίνεσιν ἐκ Πατρὸς" ? We ſhould rather think otherwiſe; that, upon this particular point, he wrote ἀμεμπτῶς, *orthodoxly*.

We have only now to reſcue the Trinitarians from a heavy charge thrown out againſt them, in conſequence of a paſſage the author has occaſion to cite from Macarius. The latter, going perhaps a little too far in his interpretation of the diſputed paſſage of Joſephus, writes thus: μαρτυρεῖ (Ιωσήπος) τὸν Χριστὸν, τὸν ἀληθινὸν Θεὸν γεγονέναι, ἐνανθρωπησάντα τε, καὶ σταυρωθέντα, καὶ τριτῇ ἡμέρᾳ ἐγερθέντα." Upon which, Mr. J. has the following remark:

" So induſtrious, indeed, have the advocates of the Trinity ever been in its defence, that they have found proof for the divinity in the ſufferings of Chriſt, and inferred the perfections of God from the infirmities of human nature."

It is plain here is a total overſight of one word in the Greek of Macarius; ἐνανθρωπησάντα, would, we think, ſettle the whole point; as it in a great degree includes the miraculous conception and birth. Mr. J. perhaps was not aware of its true force; he was God before the aſſumption of the manhood, in which manhood he ſuffered.

We now take our leave of Mr. Jones. We ſhall be happy if theſe animadverſions induce him to be more circumſpect in his future publications. He has not miſled *us*, and we wiſh him not to miſlead others. But perhaps all, eſpecially young perſons, may not peruſe his writings with the ſame neceſſary reſerve as we have done. We cannot however conclude, without lamenting this ſtrange perverſion of a mind, appa-

---

* It ſhould be obſerved that, in Mr. J.'s tranſlation, he puts a full period after " Theology;" where, according to the Greek, he ſhould only put a comma: and inſtead of beginning another ſentence, it ſhould connect thus, " giving him that very name, &c."

rently

rently formed for better things; the preſumption, that takes a crude and haſty imagination for diſcovery; and the audacity (too well ſuited to the complexion of the times) which ſtigmatizes with impoſture, that which has been proved authentic to the ſatisfaction of the wiſeſt men; and withholds not the groſſeſt epithets from paſſages and texts, which all the Chriſtian world regards with reverence. The audacity of theſe aſſertions and expreſſions will ſtagger ſome, but their indecency will revolt many more; and the fame remaining to the author, will be that of having dared to write and print, what few would have admitted for a moment, even in thought.

ART. IX. *The Aſiatic Annual Regiſter; or, a View of the Hiſtory of Hinduſtan, and of the Politics, Commerce, and Literature, of Aſia, for the Years* 1799 *and* 1800. 8vo. 12s. each. Debrett.

SO anxious and general an intereſt is now taken in the affairs of that vaſt company, unequalled before, for importance, in the annals of the commercial world, under whoſe direction our eaſtern poſſeſſions are partly placed, that an annual abſtract of their own proceedings at home, and that of their governors and courts abroad, has become a matter of equal moment and requeſt, among all claſſes of men attached to the welfare and proſperity of their country. Of the *imperium in imperio*, poſſeſſed by that company, the maxims of government and commercial regulations, perpetually varying, as they muſt, according to the extent of territory, and the new channels which trade is conſtantly exploring in that diſtant quarter, require to be regularly and publicly detailed in a work, profeſſedly conducted on the plan of the preſent; principally relating to mercantile concerns, but not wholly neglectful of more elevated conſiderations, the hiſtory, politics, and literature of that Aſia, with which Britain has now become ſo intimately connected. In a collection ſo uſeful as this, circumſtances not ſufficiently important for the notice of the general hiſtorian, official documents, and temporary effuſions of polite literature, that might otherwiſe be wholly loſt in the whirl of events, and in the gulf of time, are properly depoſited, and can at any time be eaſily referred to by the man of buſineſs, and thoſe occupied in the lighter ſtudies, which are calculated to employ the leiſure of the luxurious Aſiatic. The truth of the preceding obſervations is fully demonſtrated, by the ample catalogue of very

very reſpectable ſubſcribers who have ſtood forth as the decided patrons of the preſent undertaking, and to many of whom it is doubtleſs indebted for ſomething more than mere pecuniary aſſiſtance.

The firſt volume very properly commences with ſuch a general view of the ANCIENT HISTORY OF INDIA, and the unalterable cuſtoms, character, and religion of the Indians, as may be introductory to the varied details in the ſubſequent pages relative to their provincial hiſtory in modern times; at leaſt to what regards the internal affairs of thoſe vaſt provinces of the empire, now ſubject to the controul of the Engliſh. It is, in our opinion, a tolerably juſt, though neceſſarily very conciſe, abridgment of a moſt extenſive ſubject, and will fully anſwer the purpoſe intended. This is followed by the CHRONICLE of events of national importance, or peculiar private intereſt, that have more immediate relation to India. The third diviſion of the volume conſiſts of STATE-PAPERS, comprehending treaties with the native princes, public memorials, and correſpondence between the different ſettlements in India, and the Board of Controul and Directors, as well as minutes of public debates in Parliament, and at the Eaſt-India Houſe. The fourth and following heads are devoted to literary details in biography; voyages and travels, that illuſtrate the hiſtory of India, and Indian navigation; poetic effuſions, principally conſiſting of tranſlations from Perſic and Arabic writers; and, finally, of reviews of annual publications that have an aſpect towards India, and Aſiatic events.

In this wide *field* of various production, it cannot be ſuppoſed but that ſome weeds have mingled with many flowers of much beauty and fragrance. But we have at preſent neither leiſure to ſelect the beautiful, nor expoſe the noxious. It is an infant work, and, as it approaches maturer years, will probably improve in excellence and vigour, eſpecially if the editors adhere in their miſcellaneous literary diviſion, as cloſely as poſſible, to *original* ſubjects (for ſome here are not *original*) and thoſe that peculiarly relate to ASIA. Devoted as we are to the intereſts of ſcience, and the cauſe of religion and morals, our attention has been principally engaged by the noble plan, exhibited in p. 104 of the ſecond volume, adopted by Marquis Welleſley, for the glorious purpoſe of extending the knowledge of Indian literature, hiſtory, and juriſprudence, widely throughout our eaſtern ſettlements, and particularly in Bengal, the parent ſettlement; in founding at Calcutta, upon a bold, liberal, and comprehenſive plan, a college, of which the following are the outlines. After enumerating, in the *firſt* reſolution, the recent and vaſt acquiſition of territory and revenue to the

India

India Company, by the conquest of the Mysore kingdom, and after pointing out the absolute necessity of our young, and sometimes beardless statesmen, settled in the various districts of interior India, as judges and residents, becoming more intimately acquainted than they have hitherto been with Mohammedan, Hindu, and English jurisprudence, and the native languages, spoken in all their variety of dialect, on that great continent, this laudable document enacts:

"II. A College is hereby founded at Fort William in Bengal, for the better instruction of the junior civil servants of the Company, in such branches of literature, science, and knowledge, as may be deemed necessary to qualify them for the discharge of the duties of the different offices constituted for the administration of the government of the British possessions in the East Indies.

"III. A suitable building shall be erected for the College, containing apartments for the superior officers, for the students, for a library, and for such other purposes as may be found necessary.

"IV. The Governor-General shall be the Patron and Visitor of the College.

"V. The Members of the Supreme Council, and the Judges of the Sudder Dewanny Adawlut, and of the Nizam Adawlut, shall be the Governors of the College.

"VI. The Governor-General in Council shall be Trustee for the management of the Funds of the College; and shall regularly submit his proceedings, in that capacity, to the Hon. the Court of Directors.

"VII. The Comptrolling Committee of Treasury shall be Treasurers of the College.

"VIII. The Accountant-General, and the Civil Auditor, shall be respectively Accountant, and Auditor of Accounts, of the College.

"IX. The Advocate-General, and the Hon. Company's standing Council, shall be the Law Officers of the College.

"X. The immediate government of the College shall be vested in a Provost and Vice-Provost, and such other officers as the Patron and Visitor shall think proper to appoint, with such salaries as he shall deem expedient. The Provost, Vice-Provost, and all other Officers of the College, shall be removable at the discretion of the Patron and Visitor.

"XI. The Provost shall always be a clergyman of the Church of England, as established by law.

"XII. Every proceeding and act of the Patron and Visitor shall be submitted to the Hon. the Court of Directors, and shall be subjected to their pleasure.

"XIII. The primary duties of the Provost shall be to receive the junior civil servants on their first arrival at Fort William; to superintend and regulate their general morals and conduct; to assist them with his advice and admonition; and to instruct and confirm them in the principles of the Christian religion, according to the doctrine, discipline, and rites of the Church of England, as established by law.

"XIV. The Patron and Visitor shall establish such Professorships with such endowments as shall be thought proper.

" XV. Profeſſorſhips ſhall be eſtabliſhed as ſoon as may be practicable, and regular Courſes of Lectures commenced in the following branches of literature, ſcience, and knowledge:

Arabic,
Perſian,
Sanſcrêet,
Hinduſtanee,
Bengal,
Telinga,
Mahratta,
Tamula,
Canara,
} Languages.

Mahommedan Law.
Hindu Law.
Ethics, Civil Juriſprudence, and the Law of Nations.
Engliſh Law.
The Regulations and Law enacted by the Governor-General in Council, or by the Governors in Council at Fort St. George and Bombay reſpectively, for the Civil Government of the Britiſh territories in India.
Political Economy, and particularly the Commercial Inſtitutions and Intereſts of the Eaſt-India Company.
Geography and Mathematics.
Modern Languages of Europe.
Greek, Latin, and Engliſh Claſſics.
General Hiſtory, ancient and modern.
The Hiſtory and Antiquities of Hindûſtan and the Deccan.
Natural Hiſtory.
Botany, Chemiſtry, and Aſtronomy.

" XVI. The Patron and Viſitor may authorize the ſame Profeſſor to read lectures in more than one of the enumerated branches of ſtudy, and may at any time unite or ſeparate any of the ſaid profeſſorſhips, or may found additional profeſſorſhips in ſuch other branches of ſtudy as may appear neceſſary.

" XVII. The Provoſt and Vice-Provoſt, after having remained in the government of the College for the complete period of ſeven years, and any Profeſſor, after having read lectures in the College for the complete period of ſeven years, or of twenty-eight terms, and after having reſpectively received, under the hand and ſeal of the Patron and Viſitor, a teſtimonial of good conduct during that period of time, ſhall be entitled to an annual penſion for life, to be paid either in Europe or in India, according to the option of the party. The penſion ſhall in no caſe be leſs than one third of the annual ſalary received by ſuch Provoſt or Vice-Provoſt reſpectively during his continuance in the government of the College, or by any ſuch Profeſſor during the period of his regular lectures. The penſion may in any caſe be increaſed at the diſcretion of the Patron or the Viſitor.

" XVIII. All the civil ſervants of the Company who may be hereafter appointed on the eſtabliſhment of the Preſidency of Bengal, ſhall be attached to the College for the firſt three years after their arrival in Bengal; and during that period of time the preſcribed ſtudies in the College ſhall conſtitute their ſole public duty.

" XIX. All

" XIX. All the civil ſervants now on the eſtabliſhment of the Preſidency of Bengal, whoſe reſidence in Bengal ſhall not have exceeded the term of three years, ſhall be immediately attached to the College for the term of three years from the date of this regulation.

" XX. Any of the junior civil ſervants of the Company in India, whether belonging to the eſtabliſhment of this Preſidency, or to that of Fort St. George, or of Bombay, may be admitted to the benefits of the inſtitution, by order of the Governor-General in Council, for ſuch term, and under ſuch regulations, as may be deemed adviſeable.

" XXI. Any of the junior military ſervants of the Company in India, whether belonging to the eſtabliſhment of this Preſidency, or to that of Fort St. George or of Bombay, may be admitted to the benefits of the inſtitution, by order of the Governor-General in Council, for ſuch term, and under ſuch regulations, as may be deemed adviſeable.

" XXII. In the College at Fort William, four terms ſhall be obſerved in each year; the duration of each term ſhall be two months. Four vacations ſhall alſo be eſtabliſhed in each year; the duration of each vacation ſhall be one month.

" XXIII. Two public examinations ſhall be holden annually, and prizes and honorary rewards ſhall be publicly diſtributed by the Provoſt, in the preſence of the Patron and Governors, to ſuch ſtudents as ſhall appear to merit them.

" XXIV. Degrees ſhall be eſtabliſhed, and ſhall be rendered requiſite qualifications for certain offices in the civil governments of Bengal, Fort St. George, and Bombay; and promotion in the civil ſervice ſhall be the neceſſary reſult of merit publicly approved, according to the diſcipline and inſtitutions of the College.

" XXV. Statutes ſhall be framed by the Provoſt of the College, under the ſuperintendance of the Governors of the College, reſpecting the internal regulation, diſcipline and government of the College; but no ſtatute ſhall be enforced until it ſhall have been ſanctioned by the Patron and Viſitor. The ſtatutes ſo ſanctioned ſhall be printed according to a form to be preſcribed by the Patron and Viſitor.

" XXVI. The Patron and Viſitor ſhall be empowered, at all times, of his ſole and excluſive authority, to amend or abrogate any exiſting ſtatute, or to enact any new ſtatute for the regulation, diſcipline, and government of the College.

" XXVII. A regular ſtatement of all ſalaries, appointments, or removals of the officers of the College, ſhall be ſubmitted by the Patron and Viſitor of the College, at the expiration of each term, to the Governor-General in Council, and by the Governor-General in Council to the Hon. the Court of Directors; printed copies of all ſtatutes enacted by the Patron and Viſitor, ſhall alſo be ſubmitted to the Governor-General in Council, and to the Hon. the Court of Directors, at the ſame period of time, and in the ſame manner." P. 106.

To an inſtitution ſo honourable to the founder, and to the Britiſh nation; an inſtitution that promiſes bleſſings ſo conſiderable, not only to the preſent, but to diſtant generations, and not only to Aſia, but to all the nations of the civilized world, we decidedly and heartily wiſh the merited ſuc-

ceſs. We have indeed heard, that from the vaſt expences that muſt infallibly attend ſuch an eſtabliſhment, objections have been ſtarted; but they will perhaps eventually be over-ruled, by the ſpirit and praiſe-worthy ambition of the great body of gentlemen connected with India, whoſe intereſt in that region cannot be more truly promoted, nor placed on a firmer baſis, than by carrying to maturity ſo politic, ſo liberal, and ſo magnificent a project.

ART. X. *A Letter to Dr. Percival on the Prevention of Infectious Fever, and an Addreſs to the College of Phyſicians at Philadelphia, on the Prevention of the American Peſtilence. By John Haygarth, M. D. F. R. S.* 8vo. 188 pp. 5s. Cadell and Davies. 1801.

DR. HAYGARTH has been employed many years in an inquiry into the nature of the contagious or infectious matter of fever; alſo, under what circumſtances, and to what diſtance, fever becomes infectious or communicable. From ſuch obſervations as he was enabled to make, he was early impreſſed with an idea, that the matter of fever is capable of being diffuſed, and intimately mixed, or, as he thinks, diſſolved, in the atmoſphere; and, when ſo diffuſed, is rendered totally innoxious, and incapable of producing its ſpecific effects on the human conſtitution. Hence he inferred, that infectious fever can be only communicable from one ſubject or perſon to another, at ſome certain and defined diſtances; conſequently, that it muſt be practicable, and even eaſy, to deviſe regulations, by following which, the propagation of any infectious fever, through a whole town or diſtrict, may be prevented, and the fever confined to the place where it originated, or to ſuch houſes as ſhould be prepared for the reception of infected perſons. The diſtance at which the variolous miaſmata are infectious, in mild caſes, and in the open air, was aſcertained by the author not to exceed half a yard; that is, ſuppoſing a perſon, capable of receiving the infection of the ſmall-pox, was to meet and converſe with a patient under a mild ſpecies of the diſeaſe, if he kept at any diſtance, exceeding half a yard, from the patient, he would not be infected. But where a number of ſmall-pox patients are collected together, in a ſmall room, or in a room not well aired and ventilated, the whole of the air in the room will become infected, and any perſon, who had not previouſly had the ſmall-pox, going into a room ſo circumſtanced, might take the infection, though

though he ſhould not approach within half a yard from the bodies of any of the diſeaſed perſons.

In the year 1784, the author publiſhed the reſult of his obſervations on this ſubject, accompanied with a code of regulations; by attending to which, the diſſemination of the ſmall-pox might be prevented: and, in the year 1793, having further digeſted and improved his regulations, he publiſhed a Sketch of a Plan to exterminate the caſual Small-pox. Purſuing a ſimilar train of obſervations on the typhous, jail or hoſpital fever, the author finds it to be leſs infectious than the ſmall-pox, and ſcarcely communicable but by actual contact with patients affected with the diſeaſe, or by leaning over them, and ſo receiving their breath or effluvia, except where a number of ſuch patients are confined together, in which caſe the whole air of the room will be contaminated, as in the ſmall-pox. The author finds that the infection of typhous fever lies longer dormant, or in a latent ſtate, in the conſtitution, after being received, than the infection of the ſmall-pox, which uſually manifeſts itſelf within the ſpace of twenty-one days; but the infection of typhous has been known to remain inactive for forty or more days. He next enquires into our ſuſceptibility to receive infectious fever, and finds that not more than one perſon in twenty-three, or, as he thinks, in thirty-three, eſcapes, who has been fully expoſed to the contagion. We ſhall conclude our account of this ingenious and uſeful work by inſerting part of a letter, written by the author to Dr. Waterhouſe, of Cambridge-town, New England, as containing a brief hiſtory of the advantages that have accrued, particularly to Cheſter and Mancheſter, from adopting his regulations.

"I have diſcovered," he ſays, "that mankind may be preſerved from the contagion which produces typhous fever. I find, 1ſt, that this poiſon infects 22 out of 23 perſons expoſed to it for nights and days in a cloſe, dirty, ſmall room; 2d, that, in a clean, airy, and ſpacious chamber, few or none are infected. Theſe facts prove inconteſtably to what a narrow ſphere the typhous contagion is limited; and, 3d, that the poiſon remains generally from ten days to ſix weeks, or longer, from the time of expoſure till the commencement of the fever, in a *latent* ſtate. Upon theſe principles I propoſed to receive all the poor citizens of Cheſter, ill of infectious fevers, into ſeparate wards of that Infirmary. The propoſal was approved, and has been executed for fifteen years. During this period, the "Rules of Prevention," which follow, have effectually anſwered their intention, ſo that not a ſingle patient in other parts of the houſe was ever *ſuſpected* to be infected with the fever." App. p. 108.

"I. Freſh water and coals are to be brought up to the Fever Wards every morning; and other neceſſaries on ringing a bell.

"II. No fever patients, nor their nurſes, are ſuffered to go into other parts of the houſe. No other patient is allowed to viſit the Fever

Fever Wards; nor any ſtranger, unleſs accompanied by the apothecary or his aſſiſtant.

" III. Every patient, on admiſſion, is to change his infectious for clean linen; the face and hands are to be waſhed clean with warm water, and the lower extremities fomented.

" IV. All diſcharges from the patients are to be taken out of the ward as ſoon as poſſible.

" V. The floors of the wards are to be waſhed very clean twice a week, and near the beds every day.

" VI. All foul linen is to be immediately thrown into cold water; and carefully waſhed twice out of clean water, in the adjoining room.

" VII. Blankets, and other bed and body clothes, are to be expoſed to the open and freſh air for ſome hours, before they are uſed by another patient.

" VIII. All the bed clothes of the Fever Wards are to be marked *Fever Ward*, and all the knives, forks, pots, cups, and other utenſils, are to be of a peculiar colour, leſt they be inadvertently taken among other patients.

" IX. Several windows in the Fever Wards are to be kept conſtantly open in the day, except the weather be very cold or wet; and ſome of them ſhould not be ſhut in the night, if the patients be numerous, and the weather moderate.

" X. No patient can be ſuffered to wear, nor any acquaintance to take away, any linen unwaſhed, nor other clothes, till they have been long expoſed to the freſh air." P. 105.

In the meanwhile, the apartments or houſes, from which the patients had been removed, were cleanſed, ſcraped, white-waſhed, and well ventilated, that the fomites of the diſeaſe might be entirely eradicated.

Of the efficacy of theſe regulations, the author ſpeaks with perfect confidence.

" Among the middle and higher ranks of ſociety in Cheſter and its neighbourhood," he ſays, " during a period of 31 years, I ſcarcely recollect a ſingle inſtance of the typhous fever being communicated to a ſecond perſon, not even during the epidemics of 1783 and 1786, which excited a general alarm in that city. Freſh air and cleanlineſs were the only means I employed to prevent infection." P. 38.

We inſert the following, as containing matter of general concern, but particularly deſerving the attention of perſons ſuperintending large ſchools.

" In April, 1779, Maſter Plumbe, the ſon of a gentleman of fortune near Liverpool, was attacked in a dangerous degree with a ſcarlet fever and ſore throat, in the houſe of his ſchool-maſter, the Rev. Mr. Vanbrugh, at Cheſter. There were at this time thirty-ſeven young gentlemen, boarders in the family, moſt of whom, it is highly probable, were diſpoſed to receive this dangerous contagion. My patient's chamber was ſituated in the middle of the houſe, at the landing of the firſt pair of ſtairs; all the ſcholars went cloſe paſt his door ſeveral

times

times a day. At this ſeaſon, Wincheſter and ſeveral other large ſchools in England, ſent home and diſperſed their ſcholars, on account of this diſtemper, which had alarmingly ſpread among them. Whether this meaſure, with all its inconveniences, was not adviſable, became a ſerious queſtion. The numerous facts which I had then collected to prove that the variolous infection, though probably the moſt virulent we are acquainted with in this climate, exerted its baneful influence but to a ſmall diſtance only from the poiſon, encouraged me to hope that the contagion of a ſcarlet fever was incapable of producing more extenſive miſchief. The *Rules of Prevention* were placed on the door of the patient's chamber, and rigid attention to their faithful obſervance was required. The event fully juſtified my hopes. Though all the thirty-ſeven ſcholars remained in the ſame houſe and family during the whole diſeaſe, yet not one of them was infected.

"I do not recollect any obſervations recorded by authors to determine what proportion of mankind are liable to the attack of the ſcarlet fever. In October, 1778, out of forty young ladies at a boarding-ſchool in Cheſter, all but four had the diſtemper, twelve very ſeverely, and two moſt dangerouſly. This comparative ſtatement of facts ſhews, beyond all reaſonable doubt, to what a little diſtance from the poiſon the infectious miaſms extend, and that the *Rules of Prevention* are, in this reſpect, fully adequate to the purpoſe." P. 80.

We will now return to the author's letter to Dr. Waterhouſe.

"A fatal and infectious fever," he ſays, "had long prevailed at Mancheſter and its neighbourhood. In 1796, the Cheſter plan of taking poor people ill of infectious fevers out of their own houſes, and receiving them into ſeparate wards adjoining to the Infirmary, was adopted. The ſucceſs of this meaſure has been moſt wonderful; the number of fever patients, in a certain diſtrict of the town, for two years and eight months, which preceded this eſtabliſhment, was one thouſand two hundred and fifty-ſix; ſomething more than the average of four hundred a year. The fevers in the ſame diſtrict, from July, 1796 (a period commencing two months after the eſtabliſhment of *the Houſe of Recovery*) to July, 1797 (being twelve months) were only twenty-ſix; of theſe, in the laſt four months (from March to July, 1797) there was only one fever patient. In the year 1796, there was a decreaſe of near four hundred in the bills of mortality at Mancheſter, comparing the two years which preceded and ſucceeded this inſtitution. The charge of the overſeers for coffins was diminiſhed nearly one third in the latter period.

"I cannot entertain a ſingle doubt that exactly the ſame meaſures would ſpeedily and effectually exterminate the peſtilence which has ſo dreadfully afflicted America: as far as we may truſt to the analogy of the variolous and typhous contagions. But *you ought not to depend upon analogy*, when you have ſuch an opportunity as the late melancholy progreſs of this mortal diſtemper muſt have preſented, to obtain the actual obſervation of facts. By means of your medical pupils diſperſed in various parts of America, you may collect the moſt intereſting intelligence, in like manner as was accompliſhed by the late celebrated

brated Dr. Alexander Monro, in Scotland, relative to inoculation of the ſmall-pox. You are ſo intimately acquainted with the mode of inveſtigating the nature of the variolous contagion, ſucceſsfully employed in the "Inquiry and Sketch," that you will immediately diſcern the importance of the following queſtions, which I requeſt the favour of you to diſſeminate through America; and to ſolicit explicit anſwers to each of them.

"1ſt. *What proportion of perſons fully expoſed to the peſtilence are infected?* Caſes to determine this queſtion ought to be circumſtantially related. *Do mothers, wives, nurſes, ſiſters, or daughters, who have moſt intimately attended their relations, ſometimes, and how often, eſcape infection?*

"2d. *To what diſtance from the poiſon is* air *rendered infectious?* Upon this point will obviouſly depend the practicability of preventing and exterminating the diſtemper. Collect all the well-authenticated facts in your power, where one or a few in a family were attacked, and the remainder preſerved. *What numbers walk through the ſtreets, where infection exiſts, but remain unaffected by it? How many perſons in the houſes adjoining, or oppoſite to thoſe which contain the peſtilence, eſcape infection?* To remove all doubts, let it be noted, from ſome meteorological regiſter, in what direction the wind has blown during the epidemic. Let names and dates be accurately ſtated. A minute detail of circumſtances affords moſt ſatisfactory concluſions.

"3d. *How long does the poiſon remain latent in the body;* that is, *what period elapſes between expoſure to contagion, and the commencement of the fever?* On the determination of this point, the rules of quarantine ought to be formed.

"4th. *Can it be aſcertained at what time and in what manner the poiſon was brought to Philadelphia, New-York, &c. and the ſmall towns in the neighbourhood of theſe cities?* This intelligence would be of the greateſt advantage to prevent future calamities, but which will be very difficult to obtain; as the authors of ſuch dreadful miſchief will be aſſiduous to conceal the tranſactions which have produced it," P. 181.

We have inſerted theſe queſtions, as containing a complete model of the means by which ſimilar enquiries may be conducted, in this or any other country; and ſuch as, we doubt not, the author purſued in obtaining the valuable information here communicated.

ART. XI. *Britannia: a national Epic Poem, in Twenty Books. To which is prefixed, a Critical Diſſertation on Epic Machinery. By John Ogilvie, D. D. F. R. S. Edin.* 4to. 623 pp. rl. 1. Chalmers and Co. Aberdeen; Cadell and Davies, &c. London. 1801.

ALREADY are we called on to announce another Epic Poem. Compoſitions of this high nature, as well as revolutions and great changes in government, were formerly

like

like the returns of comets, rare and ſomewhat aweful: but it would ſeem as though, hereafter, it was to become the ſtated buſineſs of journaliſts of one deſcription to apprize the world of new conſtitutions and forms of government, and ours to announce Epic Poems, with almoſt as much regularity and conſtancy as monthly agricultural reports. The large work now before us is, in every point of view, a much more reſpectable production than that which laſt fell under our conſideration: but, as it is no part of our plan to inſtitute a compariſon, for aſcertaining the exact quantum of merit contained in each of theſe rival publications, we will go on, as we have begun, and content ourſelves with giving a brief analyſis of Britannia, as we did of its predeceſſors; together with a few ſpecimens, which ſhall be ſelected, at leaſt, with impartiality.

Dr. Ogilvie is by no means a new candidate for poetic fame. So long ago as the year 1753, was publiſhed at Edinburgh his Poem on "the Day of Judgement," a compoſition much and juſtly admired, for vigour of conception and harmony of verſification. This was written in couplet rhyme. His next diſtinguiſhed production was a Poem in three books, and in blank verſe, entitled "Providence". This appeared in 1764, and, with ſeveral ſmaller compoſitions, was republiſhed by Pearch in 1771, in two neat volumes, octavo. A Poem, called Rona, from the name of one of the Hebrides, appeared in 1777. With theſe previous, and far from inconſiderable, claims to the title of poet, Dr. Ogilvie for many years, as he informs us, entertained the deſign of engaging in a work of ſome length, when he ſhould not be otherwiſe occupied; and the reſult is now before us.

This Poem is addreſſed to Earl Spencer, in an eulogium at once elegant and highly appropriate, to a nobleman, of whom it is ſaying little to declare, that he does credit to the high name he bears; and who having been, very deſervedly, a popular miniſter, will ſurely retain the public regard now that he has retired from his high ſtation. To this Dedication is ſubjoined a Diſſertation on Epic Machinery; which is the more intereſting, as a late Epic writer has not heſitated to queſtion the eſſentiality (if we may coin ſuch a word) and importance of any machinery to an Epic Poem; and has gone ſo far, notwithſtanding Milton's great and ſublime poem, as even to deny that it is compatible with Chriſtian principles: while the poet before us, writing nearly at the ſame moment of time, not only a Chriſtian, as his other writings abundantly prove*, but a divine, contends

* Beſides the Chriſtian ſubjects of his Poems, he has publiſhed Sermons, an Eſſay on the Cauſes of Infidelity, &c.

no

no leſs ſtrenuouſly, that machinery is eſſential to the epopæa. Without taking upon us to declare abſolutely for the one or the other, we cannot help confeſſing, that we have ſo long been in the habit of contemplating machinery with Epic Poetry, that it would appear to us as ſtripped of one of its moſt ſtriking characteriſtics, were the Epic Muſe hereafter to relinquiſh this accuſtomed ſpecies of ornament. This Diſſertation, conſiſting of fifty-two cloſely printed quarto pages, is divided into two Parts. In the firſt, the author appears, alternately, in the character of a philoſopher and a critic, and treats chiefly of the nature and uſe of machinery in Epic narrative, and of the cauſes that induced the ancients to adopt it. The ſecond Part contains anſwers to the objections of Lord Kaimes and Mr. Hayley. We ſhould be here guilty of great injuſtice to the ingenious and liberal-minded author, were we not to obſerve and acknowledge, that, while he ſucceſſively examines and refutes the objections of his opponents, he ſtill treats them with all poſſible delicacy; and whenever he has occaſion to ſpeak, either of himſelf, or his works, it is always with that unaſſuming modeſty, which is the inſeparable attendant of genuine worth, and true merit.

Whatever may have been the caſe in ages long ſince paſt, when poetry in general, as well as the Epic, was ſtill in its infancy, we believe it is now admired chiefly for the fine field it furniſhes for the diſplay of poetic talent. Aware of this, as it would ſeem, the author of Britannia has ſo contrived and conducted his plan, and ſo diverſified the incidents of its ſtory, as to give full ſcope to his imagination, in the diſplay of all the varieties of poetical excellence, in the higheſt department of original compoſition.

Britain, at the time when Brutus lands, is ſuppoſed, according to the narrative of Geoffry of Monmouth, to be peopled, partly by the Aborigines of the country, and partly by giants. Brutus brings along with him a numerous army; among whom, the principal leaders are his three ſons, Locrinus, Camber, and Albanus. His preceding adventures are detailed in the ſecond, third, and fourth Books, by Azrael, the dæmon, who had been commiſſioned by Satan to fruſtrate his attempt. Gerontes is the king of the giants. His principal counſellors are Romerus and Vortiger; of whom, the former is the hero of his party. Androgeus, another of the giants, is civilized; and having become the protector of the natives, followed them in their retirement to the mountains of Wales. In the fifth Book, the war commences, with an unſucceſsful attempt of a party of the giants, commanded by Vortiger, upon a detachment of the army of Brutus; which, under Albanus and Eugenius, was

ſent

ſent out to reconnoitre the country. In the ſixth Book, in the courſe of which the principal characters of the Poem are developed, a general engagement takes place. At one time Brutus ſuperintends the war, without directly engaging in it; and at others, he is oppoſed to various leaders among the natives. The giants are defeated; but return to the field with a large reinforcement, under Androgeus. At laſt, Locrinus is, by a ſtratagem, decoyed into the foreſt; the conſequence of which is, that the army of Brutus, in his abſence, is ſignally defeated. During the ſilence of night, Androgeus, who is ſecretly the friend of Brutus, obtains a truce for four days, for the purpoſe, as was alledged, of interring the dead. In that interval he propoſes to treat with Brutus concerning peace; or the terms on which he could co-operate with the Trojan leader in proſecuting the war. This truce is broken by Vortiger, the great counſellor of his party; who, at the ſame time, by a ſtratagem, exaſperates Androgeus againſt Brutus, and the army which he commands. A villain named Camber is, by the advice of Vortiger, ſent during the night to the camp of the Albians, armed with a ſword; with which he is commiſſioned to make as great ſlaughter as poſſible, and to leave the weapon in the body of the laſt man whom he ſhould murder. The object of this device was, to faſten the imputation of this foul crime on Brutus. The ſtratagem ſucceeds; the murderer eſcapes; the ſword is left in the body of an Albion leader: it is produced in a general meeting of the princes, who are all thus aroufed to rage againſt Brutus; to whom a meſſenger, bearing the ſword ſo left, is ſent, charging him with the baſe murder, and denouncing vengeance. The infamous charge Brutus repels with ſuch dignity and diſdain, that the herald himſelf is ſtaggered; but at length all doubt as to the point is removed, by Camber's recognizing the ſword which had belonged to his young friend Philantis, who had been ſlain by Leontia, the daughter of Gerontes. It was, we are aware, far too common among the great men of antiquity, to diſfigure, ſtab, and expoſe to ſcorn and ignominy the bodies of vanquiſhed and ſlain enemies: inſtances of barbarity, from the imputation of which, it would not be eaſy wholly to exempt the heroes of the Iliad or the Æneid. But to ſtab and diſfigure a ſlain compatriot, for the ſole purpoſe of throwing the ſuſpicion of ſo foul a deed on a gallant and humane foe, is a refinement of cruelty in the arts of war, much more credible when applied to modern, than it would be if applied to very ancient times.

We cannot help ſuſpending our analyſis for a moment, to mention here a real incident which occurred in the war with America;

America; of which this fiction ſo ſtrongly reminds us, that we almoſt perſuade ourſelves the author muſt have had it in his eye. In an affair between the two armies in the Jerſeys, the American general, Mercer, a Scotſman, who, till the breaking out of that calamitous war, had been a reputable practiſing phyſician at Frederickſburg in Virginia, was defeated, and obliged to ſurrender himſelf a priſoner. But, not being ſufficiently informed of the etiquette proper to be attended to on ſuch an occaſion, he met the party to which he meant to ſurrender himſelf riding, as he ſuppoſed, like a general, with his ſword in his hand, drawn and raiſed. A Britiſh ſoldier, regarding this as a declaration of an intention to reſiſt, gave him thoſe wounds, of which ſoon after he died. That it was preciſely in this manner he came by his death, he himſelf, in his laſt moments, related to one of his moſt particular friends; who, in his turn, communicated it to the perſon from whom we have the anecdote. Yet, after his death, this General's body was removed to Philadelphia, though not before it had been gaſhed and mangled by ſeveral unſightly and horrid wounds. In this ſtate it was for ſeveral days expoſed to the public, for no purpoſe whatever, but that of exaſperating the multitude againſt the Britiſh ſoldiers, who were baſely and infamouſly charged with having thus cruelly inſulted a vanquiſhed enemy.

In the Poem, the buſineſs reſpecting the ſuppoſed murder is ſuſpended by the return of Locrinus, whoſe adventures are the ſubject of two Books; he is accompanied by a band of ſtrangers. In the morning the battle is renewed, when, notwithſtanding his late indignation againſt one whom he had wiſhed to favour and oblige, from his knowledge of his former aſſociates, Androgeus heſitates. The meſſenger returns, and confirms the ſuſpicions of Androgeus, though the murderer ſtill remains unknown. Meanwhile Locrinus carries all before him on the right, overcoming even the ſteady courage of Romerus. In his courſe he wounds Camber, the author of the midnight ſlaughter; whoſe life is ſpared, on his promiſing to make an important diſcovery. Gerontes, ſeeing the ruin in which the diſcovery muſt neceſſarily involve both himſelf and his followers, ruſhes forward in order to prevent his being carried away. In making this attempt he is met and ſlain by Locrinus. The giants now fly on all ſides: and now the ſcene ſhifts from the plain to the bank of the river; where, confiding in the valour of Romerus, they take refuge in their fortreſs. Once more Satan makes a great and laſt effort in their behalf, by mounting on the elements, as the prince of the power of the air. With his defeat and expulſion, that which is to be

conſidered

conſidered as the machinery of the Poem, concludes. In the ſucceeding narrative, the fortreſs is taken; the giants are finally overthrown; and their formidable leader, Romerus, falls in the field amidſt the ruin of his party.

This is the outline of the Hiſtory of Britannia; and it muſt be owned, that the old, favourite, national fable of the deſcent of Brutus, is worked up into as leaſt as probable, and as intereſting, a narrative, as the ſimilar deſcent of Æneas into Italy. But, to this general view of the incidents of the Poem, it is proper to ſubjoin, that the author has, with much diſcernment and propriety, diſcriminated not only the characters of the principal actors in the work, but the different ſhades of the ſame predominant quality in each: an inſtance of careful and nice attention, which he muſt often have found not eaſy to ſupport. The heroiſm of his commanders is accompanied with dignity, which diſdains the mean ſubterfuges of art: that of Camber is marked by temerity; of Adraſtus, by circumſpection; of Brutus (the counterpart of Æneas) by a rational, ſteady, unvarying perſeverance; of Albinus, by an ardour and impetuoſity, which, however determined, are ſtill under the controul of good ſenſe, and always blended with other amiable qualities.

It is almoſt peculiar to Britannia to have been formed entirely on the model of antiquity; and to the eſtabliſhed laws of the epopæa it is always ſtrictly conſonant.

"It is a tale," ſays the author, "not unſupported by evidence, and drawn "from the boſom of the remoteſt antiquity." It is a great action, as it reſpects the conqueſt and firſt ſettlement of a powerful kingdom: it is involved in obſcurity, and *therefore* admits the *ſublime* and the *marvellous*, of whoſe importance in the epopæa, the reader, I preſume, is by this time convinced: it is *one*, as the ſeries of events, by which the ultimate purpoſe is obtained, brings it gradually forwards by an uninterrupted progreſſion: finally, the action is rendered intereſting by the various occurrences of which the narrative admits an intermixture; dignified, by examples of ancient heroiſm; moral, by an exhibition of primitive manners at an early period of ſociety; and inſtructive, by virtuous patterns of imitation, and obſervations of general utility, that may be ſaid to grow naturally out of the events." Diſſert. p. 40.

As a Poem, it is to be characterized by the ſublime, the wonderful, and the pathetic, according to the Ariſtotelian rules; of which the author has been ſeldom unmindful. In the courſe of the work, the reader will naturally expect to find all the charms of rich and ſplendid imagination, of which this higheſt ſpecies of poetry is ſuſceptible; and of marvellous exhibition. He will meet with ſuch abundant diſplays in the ſecond, third, and fourth

fourth books, as to render the ſelection of particular paſſages difficult: and the following paſſages are, in our judgment, marked by ſublimity in a very ſtriking degree.

In the ſeventh Book, the dæmon Moloch meets the guardian of the iſland in the form of a mortal warrior.

" —— the hell-born demon yet appear'd
In mortal ſhape, and near Androgeus ſtood
A form ſtupendous, breathing horrid war,
And ſtriking terror with amaze, in all!
Black were his arms, yet caſt a living glare
Around. His ſhield, impenetrable orb,
O'erſhaded half the nations as he moved,
Bloating [qu. blotting?] the flaming noon! Dim o'er his helm
Nodded the ſable plumage! Fiery rays
Shot from his eyes, and flitting o'er his ſword
The blue gleam trembled, as from ſulphurous ore.
Such ſeem'd the ſtern divinity, and held
The war ſuſpended!" P. 255.

The combat of the two ethereal beings is thus deſcribed.

" As when two clouds, with elemental flame*
Impregn'd, on heaven's aerial concave mix
In night portentous; and the ſolemn peal,
Slow-rolling o'er the void, proclaims the war
By dreadful intervals! while all beneath
Shakes at each blaſt; and mortals deem the Lord
Of Nature riſing in his wrath:—ſuch ſeem'd
To theſe the conflict!—ſhort, though dire. The fiend,
Wheel'd down the whirlwind looſe, with flagging wing
Flew devious. Earth receiv'd him, and conceal'd,
Nor long the power ſuperiour deign'd to ſearch
What cavern held her foe, nor ſtay'd to boaſt
Her eaſy conqueſt. To the ſcene of fight
Again ſhe turn'd her courſe; and all intent
To work th' Eternal's high beheſts, reſtored
O'er heaven's illumin'd arch the Golden Day." P. 257.

In Book XV. p. 449, the impetuous courſe of Androgeus, the noiſe of conflict, and the terror of the hoſt of Brutus driven before him, are exhibited to the reader's imagination, by the following great and original illuſtration.

" As o'er Dambéa's mountains, when the clouds
Of heaven, in ruſhing cataracts deſcend
On Ethiopian vales; when Guba hears
The roar, and Nile's proud genius ſtands aghaſt,
Leſt ſome impending fragment, down the rocks

* This, however, is evidently taken from Milton. Par. Loſt, ii. 714.

Of

Of Arywagua, hurl'd precipitate
An height immenſe, ſhould choak the ſprings that ſwell
His infant current in its route:—ſuch noiſe
Announc'd thy courſe, Androgeus, o'er the field
With ſlaughter heap'd; while even the Guardian Power
Of Albion, trembling as he moved, implored,
To ſave her favour'd ſons, the Mind Supreme."

The paſſage, deſcriptive of the approaching death of Romerus, is at once pathetic and ſublime.

" As ſtands a column of thy mould'ring pile,
Tadmor, or great Perſepolis, ſublime
In ruin'd grandeur, once the pillar'd height
On whoſe broad baſe a regal manſion tower'd
By ſculpture blazon'd, and with burniſh'd gold
Matching the ſun's effulgence; now inclined
O'er the rude fragments of ſurrounding domes
Fall'n from their place, and by ſome feeble prop
Upheld, and tottering in the blaſt;—ſuch now
Appear'd the great Romerus, from his height
Declined, yet looking awe; while on a race
Earth's meaner offspring, his imperial eye
Sunk down." P. 621.

Though there be, in our eſtimation, an objectionable expreſſion or two in this paſſage (of which "yet looking awe" appears to be one) it undoubtedly is, upon the whole, both pathetic and ſublime: and of Epic pathos there are two kinds, which ſhould always be diſtinguiſhed. The one we would call the great and dignified, ſuch as might be looked for in the laſt ſcenes of an hero, who falls defending the cauſe of his country. Thus, as the ſun appears largeſt juſt when it is about to ſet, ſo the character of Romerus is peculiarly great and intereſting, in the moments preceding his diſſolution. The addreſs of the author is, in this, judicious; and may be regarded as a poetical illuſtration of his own remarks (ſee Diſſertation, p. 13, et ſequ.) on the ſublime of character. The image of the buffalo (b. xx, p. 613, l. 23, &c.) which introduces the laſt events of the Poem, is ſo ſtrictly appropriate, and applied with ſo much poetic energy to the ſituation, figure, and proweſs of Romerus, that we own ourſelves not able, at this moment, to point out, in Engliſh poetry, any thing ſuperior in its kind.

" As when the mighty buffalo, ſecure
In waſtes, the haunts of lyons, that extend
Beyond the rude Batavian's wide domain,
To Afric's inland regions; in the depth
Of ſpreading umbrage, hears the voice of man,
Dire tyrant, breaking on his deep repoſe;
Slow, from the thicket where he ſlept at eaſe,

He

He rears his forked head, by nature arm'd
For fight, and moving from the ſhade, appears.
Life-quelling ſhape! While yet he glares around,
When balls, and darts, and goring pikes, aſſail
At once his frame, and from wide wounds, he feels
The blood in ſtreams deſcending; when he lifts
His front, and bellowing to the deſert, toils
Amid his foes:—his bulk, his ſinewy form,
His ſtrength, his ire, indignant of repulſe,
Nor but by death to be ſubdued, were thine,
Great leader!"

Of the other kind of Epic pathos, which we would call tender and penſive, excited, moſt generally, by beauty and virtue in diſtreſs, the following are ſtriking inſtances.

" Dark, while Almeria glean'd a ſcanty meal
On Nature's common, grew th' etherial vault;
Loud roſe the wind; the deeper ſhades of night
Prevail'd, and from their dark and hollow dens,
Far in the midland waſte, the beaſts of prey
Now howling ruſh'd abroad. Ah, what was then
Thy ſtate, fair wanderer! Staggering, breathleſs, pale,
Groping from tree to tree, amid the gloom
Cloſed round; and dreading at each ſtep the fangs
Of ravening wolves, to gore her mangled frame;
In ſpeechleſs agony, ſhe ſunk ſupine
Beneath a plane.—No kind protecting hand
Was near, to lift her from the duſt; no heart
To melt with pity; no conſoling voice
To whiſper hope! Cold, clammy ſweat bedew'd
Her toil-worn limbs: her dizzy eye-balls cloſed,
She ſwoon'd in death like reſt. Thus fares the wretch
Who, on the upland labouring, when the North,
Scatters his ſtraggling locks of ſilver hair;
What Time his old bald head, in drifting heaps
Of ſnow deep-buried, dreams of care no more." P. 358.

The feelings of a father are ſtrongly marked in the following lines, put into the mouth of Romerus, when leaning over the bleeding body of his dying ſon:

" ——— Alone Romerus ſtood,
Now firſt diſmay'd; and ſtamping on the ſoil,
As deſperate in his rage:——Thou God! he cried,
Who promiſed victory; doſt thou betray
Thy ſons, and mock us with deluſive hope?
O! hear a father's voice, whoe'er thou art
That ruleſt ſupreme in heaven! Avenge my cauſe
On yonder foes, yet glorying in the deed,
That ſtrikes this boſom with unwonted pangs;
Then launch a thunder-bolt, and let me fall,
But fall, in death revenged.——He ſaid: for, grief

Now pierc'd his mighty heart; and on his cheek,
His furrow'd cheek, the ſtarting dew betray'd
Thy triumph, Nature!" P. 404.

The following is no unpleaſing inſtance of the penſive. The guardian of the iſle wandering, with ſlow ſad ſtep, along the ſolitary ſhore.

"At the hour of eve,
Oft from the fairy woodland, or the ſhade
Of flexile willows trembling o'er the ſtream,
Was heard the dying lute's melodious wail
Wooing the pale-eyed goddeſs, on her car
Awhile to liſten."

To be ſet, in any manner, in competition with Milton, is a teſt of merit by which, we ſuppoſe, few moderns would chooſe to be tried: yet as there are paſſages in the poem before us, in which the author ſeems ſtudiouſly to have followed Milton; and as it implies ſome merit even to fail in a great attempt, we will now confront ſome of his deſcriptions with ſimilar ones in Milton; which are ſo far from being plagiariſms that we are not confident even of their being imitations. Speaking of Satan, Milton ſays,

"He call'd ſo loud, that all the hollow deep
Of hell reſounded," &c. Paradiſe Loſt, b. i. l. 314.

BRITANNIA, b. xx. p. 608. l. 21.
"He ſaid, and turning, in a voice that ſhook
The pendent orbs of heaven——
——Call'd on his followers."

MILTON, b. i. l. 225.
"Then with expanded wings, he ſteers his flight
Aloft, incumbent on the duſky air,
That felt unuſual weight."

OGILVIE, b. ii. p. 92, l. 25.
"Spreading on the winds
His broad wings; in their flight that bore the ſound
Of troubled oceans. Hell, thro' all her deeps
Announc'd her king's approach."

The LETHE of MILTON, b. ii. l. 581.
"Far off from theſe, a ſlow and ſilent ſtream,
Lethe, the river of oblivion, rolls
Her wat'ry labyrinth, whereof who drinks,
Forthwith his former ſtate and being forgets;
Forgets both joy and grief, pleaſure and pain."

OGILVIE.

" Far o'er the ſulph'rous lakes, that ever bear
Blue flames ariſing from the fuell'd ſoil,
Beneath, oblivious Lethe ſlowly rolls
His tide in ſilence onwards: on his bank
Glitters the flitting light, that in the ſtream
Shines dim; and mournful glides the ſleepy wave,
Stirr'd by no breath; ſave, when remote, the wail
Of ſpirits, pent within the gulph of fire,
Comes ling'ring o'er the waſte."

We might have added largely to this ſelection of paſſages, which, by exhibiting ſimilar characters in ſimilar circumſtances and ſituations, admit of compariſon. But, well aware as the author of Britannia in his Diſſertation appears to be, that in the ſublime there is no author, ancient or modern, who can bear to be compared with Milton, it might ſeem as if we wiſhed to injure the modern bard (which, however, is very far from being the caſe) were we to puſh the compariſon any further. Our extracts of paſſages, of which we think favourably, have been ſo copious, that, though we had marked ſome feeble lines, and a very few paſſages which we thought not ſufficiently terſe and poetical, the more reprehenſible becauſe they were ſo eaſy to correct, we forbear to tranſcribe them, from a perſuaſion that, in caſe of a ſecond edition, they can hardly eſcape the author's own notice and correction. We alſo leave to his own detection a few Scotticiſms, which occurred to us as we went through the poem, but which were ſo few and immaterial that we neglected to mark them.

The faults of more importance ſeem to us to have ariſen in the exuberance of the poet's imagination. His poem reſembles a fire that is kept in almoſt conſtant blaze, by a conſtant ſupply of freſh fuel; being rarely ſuffered to remain long in a ſtate of temperate and moderate heat. Hence it has happened, if we miſtake not, that ſeveral paſſages of Britannia appear to greater advantage, when viewed apart, than when wrought into the body of the poem, and connected one with another ſo as to form a whole. In the former caſe, the object is clearly viewed; in the latter it is leſs conſpicuous, by being ſeen amidſt many ſimilar forms and attractions. This author is indeed often luxuriant, but never barren: and to this cauſe, likewiſe, we aſcribe the too frequent recurrence of images and illuſtrations. To the ſame cauſe alſo we may trace another objection, that we have to this poem. Its events are ſo various, they follow one another ſo very cloſely, that, although the reader's attention be kept awake by the animation of the poet, judging from ourſelves, we think moſt

readers muſt find ſome difficulty in comprehending ſo crowded and complicated a ſeries of incidents. For, forming our eſtimate of Dr. Ogilvie, from this work alone, we ſhould ſay that he is rather too ambitious of ornament. Fewer events and leſs variety would have brought his poem nearer to the teſt of truth and nature; to which the epic, above every other ſpecies of poetry, ought to be ſtrictly conformed.

Upon the whole, however, this national poem, as the author has ventured to call it, is undoubtedly a ſuperior production; and more likely to pleaſe future critics than the multitude of modern readers: a circumſtance which many will regard as a ſure proof of its unqueſtionable merit. Dr. Ogilvie is a man of a poetical mind, and poſſeſſes, moreover, a very competent ſhare of learning; and abundant information on many curious topics, which have enabled him to give to his work a very intereſting variety. Surfeited, therefore, as we may be thought to have been with epic productions, it is with equal truth and ſatisfaction we declare, that we have read Britannia with both pleaſure and improvement; that we conſider the author as having eſtabliſhed his poetical fame by it; and that, therefore, we are under no heſitation to recommend it to ſuch of our readers as delight in epic poetry, as highly worthy of their attention.

ART. XII. *Reflections at the Concluſion of the War; being a Sequel to Reflections on the Political and Moral State of Society at the Cloſe of the eighteenth Century. By John Bowles, Eſq. Second Edition.* 8vo. 102 pp. 3s. Rivingtons, &c. 1801.

THE writer of this pamphlet is well known to the public, as an author equally able and moral, as one who has happily caught, in no ſmall degree, the "divinæ particulam auræ" of Mr. Burke, and has, like Mr. Burke in his later years, been uſefully exerting it for the beſt ſervice of his country. But he here treads upon ground very tender in itſelf, and partly new to his feet. The peace has cauſed a diviſion of ſentiment among thoſe who have previouſly agreed with Mr. Bowles, in being the warm ſupporters of the war. Several have proteſted againſt the peace, as not bringing with it, what they had been led perhaps too haſtily to expect, indemnity for the paſt, and ſecurity for the future; whereas, all idea of indemnity, at the end of a war, is proved by perpetual experience, to

be only the fond hope of viſionary ſpeculation; and all expectation of ſecurity, can be grounded only on the power, the ſpirit, or the reſources of the nation making peace. Mr. Bowles, however, does not either abſolutely vindicate, or wholly condemn the peace. He takes a wiſer courſe: he regards it as neceſſary, in the ſtate of Europe at large, and in the circumſtances of our own iſlands particularly. But it leaves Europe and ourſelves, he thinks, in a ſituation alarming upon a political view of it, yet more formidable upon a religious conſideration.

"To judge merely from thoſe terms," ſays Mr. Bowles, concerning the terms of the preliminary treaty, "it ſhould appear that Great Britain, after a long and moſt furious conteſt, has not only retained whatever ſhe poſſeſſed at the commencement of the war, but has acquired in full ſovereignty two very valuable ſettlements, which increaſe conſiderably the ſecurity of her former poſſeſſions, and furniſh a great addition to her commercial reſources; that ſhe has thus conſiderably improved the *ſtatus quo*, between herſelf and her enemies; while, actuated by a ſpirit of wiſe and magnanimous moderation, ſhe returns to thoſe enemies a number of ſplendid and valuable conqueſts, the retention of which by her would be calculated to excite a ſpirit of jealouſy and diſcontent extremely unfavourable to the duration of peace. This, it muſt be admitted, is a conſtruction which the preliminaries of peace, upon the *face* of them, ſeem fairly to warrant; but he muſt be a ſhort ſighted politician, who is ſatisfied with ſo contracted a view of the ſubject. To account for the failure of *ſuch* a peace to bring with it even a conſciouſneſs of common ſafety, it is neceſſary to refer to the awful, alarming, and unprecedented ſtate of the European Continent. It will then be found, that experience has brought with it a dreadful confirmation of a truth, that has been often urged to allay that impatience for peace which was too prevalent in this country; that the general ſecurity of Europe is eſſential to the ſecurity of each individual ſtate, and that it would be impoſſible for Great Britain to enjoy repoſe and ſafety, unleſs the independence of the Continental ſtates, and the balance of power were preſerved. By thus viewing the ſubject upon a great ſcale, as involving the independence of all ſtates, and the general intereſts of ſociety, it becomes intelligible to the meaneſt capacity; the inquietude, which embitters the return of peace, is eaſily accounted for; nay, the contradictory opinions, which honeſt and even enlightened men expreſs on the occaſion, are clearly explained. If Great Britain be regarded as a ſeparate ſtate, independent on her neighbours, and a mere diſintereſted ſpectator of what paſſes on the Continent (a character which ſhe ſeems to think it in her power to aſſume), then may ſhe be ſatisfied with the terms on which ſhe has concluded the war, and conſider them as ſafe and honourable. But, conſidered as a member of that European community, of which ſhe neceſſarily forms a part, and with which ſhe muſt ultimately ſtand or fall, ſhe has the greateſt reaſon to be alarmed at the ſituation in which ſhe is left by the peace, ntwithſtanding the proviſion

ſion which has been made by her in favour of her allies *, and to look forward to the conſequence of that meaſure with the utmoſt apprehenſion and dread." P. 6.

This we think a very fair ſtatement of the point in diſpute at preſent, the goodneſs or badneſs of the peace; free alike from both thoſe ſweeping principles on which the preſent condemners of this peace have been for months making out upon paper, the *uti poſſidetis*, as leaving the continent wholly to itſelf, and keeping firm hold of all our conqueſts, or the *ſtatus quo*, as giving up all our conqueſts to deliver the Continent from the French, and ſo ſacrificing our own intereſts entirely to theirs. We have ſecured two important points for ourſelves. We have ſecured our only allies likewiſe. But we have left the reſt of the Continent under the power of France.

"To the ſame cauſes which have put it out of the power of the Britiſh government," adds Mr. Bowles in another place, "to make this war inſtrumental to that moſt deſirable event, the reſtoration of the Gallic throne, muſt be aſcribed the neceſſity which that government has been under, of concluding a peace upon terms, that leave the whole of Europe expoſed to dangers unprecedented in their nature, and incalculable in their extent. In ſpite of all colouring, it is impoſſible to deny, that thoſe terms, as ſpecified in the preliminaries, contain a complete ſurrender of the balance of power; that they confirm to the natural enemy of this country a degree of aggrandizement which, in former times, Engliſhmen would have conſidered as a ſufficient cauſe of war; that they amount to an implied revocation of all the treaties which have long conſtituted the public code of Europe, which were at once the guardians and the expoſitors of the law of nations, and which have hitherto been conſidered as the indiſpenſable foundations of every new treaty. To call ſuch a peace by any other appellation than a peace of neceſſity, is a libel on thoſe who made it. The miniſter who, without the moſt abſolute neceſſity, ſhould ſet his hand to ſuch a peace, would deſerve to loſe his head. It is not, however, a neceſſity ariſing from an inability to proſecute the war, which has operated on this occaſion. Thank Heaven! no ſuch neceſſity exiſted; for, if it had, we ſhould be deſtitute of thoſe means of defence which we ſtill enjoy. On the contrary, it is impoſſible to view the relative ſituation of Great Britain and France, in reſpect to their marine, their commerce, their wealth, and their reſources; it is impoſſible to conſider the very oppoſite effects, which in conſequence of our naval ſuperiority the war had produced, and muſt have continued to produce, on the two countries, by ſecuring to one the trade of the world, and by reducing the other to an almoſt total ſtagnation of its trade and manufactures; it is impoſſible to conſider all this,"—and "the very high ground on which it [Britain] had been placed by its late matchleſs atchievements, par-

"* Naples, Portugal, and the Ottoman empire."

ticularly

ticularly in the Baltic and in Egypt," without admitting "it had every reaſon to hope, that it might ſtill have been the inſtrument of general preſervation, and have eſtabliſhed its own proſperity and happineſs on the broad and ſolid baſis of general ſecurity." P. 37.

All this ſurely is truly ſpoken. Yet how comes the miniſter to make a peace ſo different?

"To explain this ſeeming contradiction," Mr. Bowles immediately ſubjoins, "it is neceſſary to advert to the ſtate of parties, and more eſpecially of the public mind, in this kingdom. It is notorious, that the impatience for peace was ſo ſtrong, that the cry for it was ſo loud, as to create a kind of moral impoſſibility to carry on the war for the ſake of the general intereſts. The nation at large, juſtly indignant (it muſt be confeſſed) at the return which all the Continental powers, except Auſtria and the Ottoman Porte, had made for its expenſive and perſevering exertions in their defence, began to think only of itſelf, and to deſire moſt ardently any peace which might provide for its own honour and eſſential intereſts, as diſtinguiſhed from the reſt of the world. Faction too was ever ready to take advantage of this diſpoſition (which had in a great degree been produced by its own artifices) in order to clog with an overwhelming load of odium, every meaſure which had the ſmalleſt tendency to conſult the general welfare, and to expoſe to public execration every miniſter, who ſhould ſuffer any continental conſiderations to impede a termination of the war. Under theſe circumſtances, miniſters could not hope for the ſupport which was indiſpenſably neceſſary to enable them to proſecute the war, ſuppoſing its continuance unavoidable; unleſs they evinced a conſtant readineſs to bring it to a concluſion, as ſoon as it could be concluded without a ſacrifice of the honour or eſſential intereſts of this country. Nay, it muſt be in the recollection of every one, that within a few weeks it was the univerſal ſentiment, that miniſters could not venture again to meet parliament without bringing with them proofs, capable of producing conviction, of their having ſincerely endeavoured to bring about a pacification. But what proofs could have produced ſuch conviction, ſhort of an offer of *ſpecific* terms of pacification, in caſe they could procure an opportunity of making ſuch an offer? That being the caſe, it may be candidly put to every man's feelings, whether if any offer had been made by them, which really conſulted the balance of power and the ſecurity of Europe, it would not have been made with a certainty of its being rejected? For it is generally ſuppoſed, that the ſcales of war and peace were ſo nearly *in equilibrio*, that a very ſmall difference would have prevented a pacification. If, therefore, any thing really eſſential to the general intereſts had been inſiſted on by us, it would have been urged with irreſiſtible effect againſt the ſervants of the crown, that they had manifeſted their own inſincerity, by making propoſals the rejection of which it was impoſſible not to foreſee. The practicability of carrying on the war for the ſake of general and complete ſecurity, being therefore out of the queſtion, the only object of further hoſtilities muſt have been, the retention of a few more

of

of our conqueſts. And it may well be doubted whether the certainty of attaining that object, even allowing for every apparent chance of ſtill more favourable events, would have been worth the expence and probable riſks, inſeparable from another campaign; ſince no colonial poſſeſſions could have afforded any effectual counterpoiſe againſt the continental aggrandizement of France. Nay, in this point of view, the retention of all the colonies we reſtore, was a conſideration of little moment, for they would have proved but a feather in the ſcale of general ſecurity. The balance of power was, indeed, an object worthy of every exertion we could make, and every burden we could bear. But the current, not merely of popular clamour (that might have been ſtemmed), but of public opinion, ſat in ſo ſtrongly againſt the purſuit of this object, that miniſters could not have called forth the ſtrength and reſources of the country, great as they were, if they had attempted to hold out ſuch a courſe." P. 38.

Theſe reaſons carry conſiderable weight with them. They prove ſufficiently the prudence of the terms of peace.

But let us take them in a ſtill higher point of view. Mr. Bowles, in another place, enables us ſo to take them.

" Is it true," he aſks, " as Mr. Fox exultingly aſſerts, that we have gained none of the objects of the war? Thank Heaven! we have gained objects of ineſtimable value. Though we have not reſtored the balance of power; though we have not maintained the independence of Europe; we have completely repelled a moſt unjuſt attack, which was made upon us with a view to our utter deſtruction. We have preſerved the Britiſh monarchy, the overthrow of which was the immediate object of the enemy in commencing the war. We have maintained the integrity of the Britiſh empire, and even enlarged it with two very valuable poſſeſſions, which conduce both to its ſecurity and proſperity. We have raiſed, to an unexampled pitch of glory, the reputation of our arms, by ſea and land, by the *very laſt operation* of the war, a circumſtance of peculiar importance,—we have wreſted from the legions of France, till then deemed invincible, their boaſted laurels; and have thus acquired a confidence in our military proweſs, and thereby conſiderably augmented our real ſtrength. We have maintained our national character among numberleſs difficulties and diſcouragements, preſerved our faith inviolate to our allies, and at the laſt moment we have provided for the intereſts of all of them, in the beſt manner we were able; and for ſome of thoſe greatly beyond the extent of any claim they had upon us. Finally, we have ſtemmed the torrent of revolutionary and infidel principles, until their deſtructive nature has been made manifeſt to the whole world, by the moſt dreadful example of carnage and deſolation recorded in hiſtory; until experience has furniſhed mankind with the moſt complete and awful demonſtration, that an attempt to exerciſe the pretended right to change and to chooſe their governments, tends only to render them the ſport of the moſt horrible anarchy, and of the moſt unqualified deſpotiſm; until revolutionary, impious, and atheiſtical France, in order

order to obtain a momentary repoſe under an unqualified deſpotiſm, has been compelled to acknowledge, that religion, and indeed a national church, are eſſential to the peace of ſociety; and until the Britiſh conſtitution, piercing thoſe black and portentous clouds of error and fanaticiſm, which for a time hung over it, has again ſhone out in its native ſplendour, nay with a luſtre heightened by the obſcurity out of which it has emerged. Such are the objects which we have gained by the war; and, though they may be of no value in the eyes of the Whig Club, yet, in the eſtimation of the Britiſh people, they compenſate all the treaſures, and they immortalize all the blood, that have been expended in their attainment." P. 53.

They certainly do ſo in *our* opinion, and in that of the *nation*. Even with regard to the grand object *not* obtained, the balance of power on the Continent, *we* ſuſpect it to have been with ourſelves and with our fathers *more* an object, than from its very quality it ought to have been with either; fair and attractive in theory, but in practice too difficult to be ſettled, too ſhifting to be preſerved unchanged, and too much requiring a combination of powers in *generous* as well as *general* feelings, for either ſettling or keeping long. But whatever there may be in *this* theory, as oppoſed to *that*, under the preſent circumſtances we are certain, that to have deprived ourſelves of peace, when it could be had with honour and with profit, merely becauſe we could not ſecure that independence of powers on the Continent, which theſe powers could not co-operate with us to ſecure, which while we were ſecuring they would have deſerted, perhaps, and even faced us with open hoſtility in the field, would have been a flight of generoſity too daring for ſober reaſon.

We have thus given our readers a full view of this excellent pamphlet, and in the very language too of the reſpectable author. We have done this by confining ourſelves to the ſingle ſubject of peace. By ſo acting, indeed, we have been obliged to paſs over paſſages of a moral nature, that would have done ſtill more honour to the head and heart of Mr. Bowles, than any which we have ſelected from the political. Yet we gave up that advantage for the ſake of ſhowing Mr. Bowles's opinion upon the peace in all its political relations. His opinion will doubtleſs have conſiderable influence upon the minds of thoſe firm champions of the conſtitution, who have been animating their countrymen to a vigorous proſecution of the war, and who are now grieving over the ſudden termination of it.

If *we* have uniformly rejoiced at the cloſe of a war, the origin of which we have often defended, and the progreſs of which we long felt to be neceſſary, it has been (beſides the urgency of the caſe) becauſe we thought all gained that there

was

was any probability of gaining. The powers of Europe had deſerted us; and to fight for them, when they would no longer fight for themſelves, was perfectly chimerical. Our naval power was eſtabliſhed, our honour vindicated, our monarchy ſecured. In theſe ſentiments the peruſal of Mr. Bowles's tract has more and more confirmed us, and probably will convince many others. For theſe reaſons then, we thank him for his work, in our own name, and in that of the public.

This ſecond edition is augmented by a ſtrong and able Appendix.

ART. XIII. *A Defence of Public Education, addreſſed to the* moſt* *Reverend the Lord Biſhop of Meath, by William Vincent, D. D. In Anſwer to a Charge annexed to his Lordſhip's Diſcourſe, preached at St. Paul's on the Anniverſary Meeting of the Charity Children, and publiſhed by the Society for promoting Chriſtian Knowledge.* 8vo. 46 pp. 1s. Cadell and Davies. 1801.

ATTACHED as we are, not only by early impreſſion and gratitude, but by the ſtrong conviction of our reaſon, to public education, as conducted in the principal ſchools of this kingdom, we cannot ſuffer this important tract, of a man whoſe life and writings give the utmoſt force to his arguments, to lie upon our table for a ſingle day without due notice. We hail, with the moſt cordial ſatisfaction, a vindication dignified as it is juſt, impreſſive even to emotion, upon our feelings, yet reconciling in the completeſt manner the natural warmth of a man ſeverely injured, with the temper of a Chriſtian, and, in general, even with the delicate forbearance of politeneſs.

We diſmiſs with contempt the futile, though common queſtion, "what is it to Dr. Vincent, more than to other maſters of public ſchools?" When a body is attacked, any member of it may begin the defence. To wait for the co-operation of all, would be to wait perhaps for an impoſſibility. But when numbers are accuſed, they are more peculiarly aggrieved, whoſe conſcientious and unremitting care it has been to avoid the faults imputed. Such is the ſituation of Dr. Vincent; and more requires not to be ſaid in vindication of his preſent effort. The attack was begun two years ago, and, what is moſt extraordinary, by a gentleman who is himſelf a living proof of the great advantages of public education,—by Dr. Rennell; in a

* Copied from the title of the Biſhop's Sermon; but, we conceive, erroneous there.

Sermon preached on a former anniverſary, at St. Paul's. That Sermon we purpoſely did not review, leſt we ſhould interrupt, or afterwards diſturb, an accommodation then undertaken by the mutual friends of Dr. Vincent and the preacher. The charge, which was no leſs than that of a *ſyſtematic neglect* of religious inſtruction in our public ſchools, has now been repeated by the Biſhop of Meath, on a ſimilar occaſion, but chiefly, as it ſeems, on the authority of Dr. Rennell.

Such is the nature of the charge conveyed in theſe two diſcourſes, and the notes upon them, that we conceive it to be abſolutely incumbent upon every maſter of a public ſchool, either to ſhow, as Dr. Vincent has done, that it is inapplicable to that where he preſides, or immediately to begin an avowed reformation of the faulty ſyſtem. Large ſeminaries, ſyſtematically neglecting Chriſtian inſtruction, would be a public evil, the continuance of which, when once detected, no pretence could juſtify. It would be inconſiſtent with the national wiſdom, and we truſt with the national piety, that it ſhould be tolerated, even for a day. The affair then is now at iſſue. Dr. Rennell has made the charge, in plain and unqualified terms; the Biſhop of Meath has repeated it, with ſtrong approbation of his predeceſſor in the ſame pulpit. With reſpect to Weſtminſter, Dr. Vincent has come forward in a manly manner, with poſitive proof that the charge, with reſpect to that ſchool, is abſolutely unfounded. It remains for other perſons, in ſimilar ſituations, to defend themſelves as they may, and as we truſt they can.

We confeſs we find it difficult, in opening any page in this tract, not immediately to begin a citation. Yet our allotted ſpace is nearly filled, and we muſt of neceſſity be as conciſe as poſſible. We will endeavour, by ſtating the plan of the writer, and producing one or two of the moſt ſtriking paſſages, to give as fair a notion as we can of the production. Dr. Vincent diſpoſes the charges made by Dr. R. and adopted by the Biſhop, under three heads; which are theſe:

I. "That a preference is due to the religious education in Charity Schools, compared with inſtruction in public ſeminaries.

II. "That the *Paganiſm* taught in public ſchools is noxious to the cauſe of Chriſtianity; and,

III. "That the public ſchools are guilty of a ſyſtematic neglect of all religious inſtruction."

To each of the points the doctor makes his anſwer diſtinctly, unequivocally, and ſtrongly; in a manner amounting to no leſs than complete refutation. Had we at all reviewed Dr. Rennell's diſcourſe, we could not but have noticed his ſtrange manner of extolling charity ſchools at the expence of more illuſtrious ſeminaries. It is always bad policy to commend one at the expence of another. If religion is loſt

at the higher ſchools, and only to be preſerved in thoſe where the poor are taught, the caſe is very deſperate. On this poſition, Dr. Vincent's remarks are too important to be paſſed by.

"But in Public Schools, wherein does this lamentable and notorious *defectiveneſs* conſiſt? and why is a preference given to the teachers of Charity Schools rather than to the inſtructors in a higher ſphere? Could not a popular audience be ſufficiently flattered without levelling all above them? Could not the educators of the loweſt be conſoled under their laborious duty, without detracting from thoſe whom the public voice, and the diſcernment of their nominators or electors had appointed to the management of the firſt ſeminaries in the kingdom? Are not theſe men of the ſame profeſſion as their accuſer? And does Dr. Rennell deny faith and ability to every Churchman but himſelf? —No, not ability but will; *that* ſhall be anſwered in its place. But why are men bred to the inſtruction of youth by an apprenticeſhip, ſuppoſed more willing to execute their truſt, than thoſe who have received the moſt liberal education known in Europe? This is no vainglorious boaſt. Foreigners ſubſcribe to it; they allow the palm of general information to Engliſh travellers above all others. Where did they acquire it? In Engliſh ſchools, in Engliſh univerſities; and in nineteen inſtances out of twenty from the Engliſh clergy. Why are theſe foundations to be decried? Why are theſe men to be degraded by a compariſon with thoſe who have never had ſimilar means of acquiring knowledge, or equal advantages in life, manners, and education? But this is not ſufficient; the inferior is to be raiſed above the ſuperior; the children of the poor are to be told, that they have better inſtruction than thoſe above them; and the teachers of the poor are taught to believe, that their's is the pre-eminence; that they are to atone for the neglect, and compenſate for the deficiency of all that are engaged in the education of the higher orders. If the children who heard this diſcourſe underſtood it, I ſhould imagine, that their reſpect for the rank above them muſt be greatly diminiſhed, and their reſiſtance to ſubordination greatly increaſed; and if they were capable of drawing a concluſion, the natural conſequence ought to be, that as they are wiſer and better than their ſuperiors, they ought to govern, and their ſuperiors obey." P. 16.

But is the fact as ſuppoſed? With reſpect to Weſtminſter the negative is proved. The abſurd and dangerous fallacy of calling it a *Pagan Education* at public ſchools, becauſe Pagan authors are there read, is expoſed by Dr. Vincent as it deſerves. But in ſpeaking of the uſe to be made of fine moral paſſages in ſuch authors, at a Chriſtian ſchool, the noble exemplification given by him is worthy of univerſal peruſal.

"When we have ſuch authors as theſe in our hands, if a maſter does not explain the ſentiment of Sophocles by the text of St. Paul, and contraſt the *eternal unwritten* law* of the Gentiles, with the *law en-*

* Soph. Antig. 455.

graven on the heart; if he does not compare the language of Cleanthes, Plato, and the Stoic School, with the doctrines of Revelation; if he does not point out how far those doctrines approach the truth, and how infinitely they fall short of THE WORD OF GOD, that master is not of our stock, nor worthy of the place he holds. Upon such opportunities as authors or sentiments like these afford, I remember to this hour, the tone, the manner, the elevated warmth of my own preceptor, the venerable Metropolitan of York; and I feel at this moment, that I owe the firmest principles of my mind, and my first reverence of the Scriptures to his instruction." P. 23.

The latter part of this tract, in answer to the charge of a *systematic neglect* of religion, states the plain fact of the SYSTEMATIC ATTENTION to it in the school over which the author with such dignity presides: and the statement is such as should make the accusers repent of the indiscriminate extent of their charge. Of himself, Dr. V. speaks with the humility of a Christian, but with the firmness of a man undeservedly injured; and his conclusion has in it some circumstances too remarkable to be omitted.

"Our life is not an unhappy one: the attachment of the good, and their success in life compensates for the failure of those who have profited less by our endeavours. FORTY years labour, and FIFTY years experience, entitle me to a retirement of quiet and independence. But if my retirement is to be embittered with the reproach of having done no good, of systematic neglect, of resolute and contemptuous inattention to my duty—I answer, once for all, that "contemptuous neglect," is a term past comprehension; to contemn our duty towards God is not wickedness, but insanity. And "resolute or systematic neglect," I disclaim, as a charge utterly false and groundless; a falsehood I have proved it, if my testimony is worthy of credit; and if my assertion is not sufficient, I am ready to establish it by legal evidence, by oath, or any other ordeal that my accusers may demand. But for the present, I take my leave of them with the sentiment of a Poet and a Pagan,

Εἰ δ' ὅιδ ἁμαρτάνεσι, μὴ πλείω κακὰ
Πάθοιεν, ἢ κἄ δρῶσιν ἐκδίκως ἐμέ." P. 41.

We cannot conclude this article without saying, that the refusal of the Society for promoting Christian Knowledge to circulate Dr. Vincent's promise of a defence, with the Sermons in which the accusations were made, was an injustice highly unworthy of that body. How far they might be justifiable in circulating the accusations at all, as adopted by them, is a question into which we will not enter. We say this with highest general respect and affection for a society, of which Dr. Vincent truly says, that it is estimable above all others, "for doing the most extensive good with the least possible parade." P. 7. But bodies of men may err, as well as individuals, and this appears

pears to be a ſtrong inſtance of the truth of the aſſertion. We ſhall only add our general regret, that no defence can be perfectly effectual againſt ſo broad and bold an accuſation; and complete as this anſwer of Dr. Vincent's is, we fear there will be many ſtill who will fortify their unjuſt prejudices againſt public ſchools, by the authority of the writers whom he has, as far as he is concerned, refuted.

BRITISH CATALOGUE.

POETRY.

ART. 14. *Poems, chiefly Sonnets. By the Author of Tranſlations from the Italian of Petrarch, Metaſtaſio, and Zappi.* 8vo. 3s. Rivingtons. 1799.

There is a great deal of true claſſical taſte and poetic feeling in theſe compoſitions. The Stanzas on leaving Wincheſter College, on removing from Oxford to the Inns of Court, and on returning to Oxford, cannot poſſibly be read without exciting a conſiderable degree of intereſt. We exhibit two ſpecimens, which we hope will promote the more earneſt attention of the lovers of poetry.

"SONNET XIII.

She ſaw the ſtruggling ſigh my boſom tear,
Nor would ſhe ſend me on my way unbleſſed,
And her dear cheek in love and pity dreſſed,
Told me each pang of abſence ſhe would ſhare:
Her coy reſerve had yielded to her care,
But that more pow'rful hope that care repreſs'd;
Yet ſtill her eyes each riſing wiſh confeſſed,
And melting ſoft forbad me to deſpair;
And gently op'ning as a look ſhe ſtole,
They ſeemed my ſilence to reprove, and ſay,
"Have I not yet enough my heart betray'd?"
Yet deem'd I right, or only dreams my ſoul
Of bliſs unreal, ſoon in ſorrowing lay
Its own too fond preſumption to upbraid?"

"SONNET XIX.

She who unmoved could hear her lover mourn,
When, from his redd'ning eye-balls, the big tear
Of anguiſh ſtarted, and with tremulous fear
Convuls'd his boſom heav'd; when pale and worn,

And half-depriv'd of breath, the wretch forlorn
Hung ſuppliant; ſhe who then refus'd to hear,
Or with the ſcanty boon of pity cheer,
Love ſhall avenge the crime with ten-fold ſcorn:
For her each bloſſom, of her ſpring the pride,
Joyleſs ſhall wither, and our ev'ry wrong
Remembrance with its ſting ſevere repay:—
Yet ah! meanwhile triumphant does ſhe ride,
And mocks our ſorrows:—Why, ah why ſo long,
Too ſlothful boy, the vengeance due delay?"

ART. 15. *The Conjunction of Jupiter and Venus in Leo, on the 29th of September, 1801. A happy Prelude to a propitious Peace. A Poem. Mercury's Apology for the Curate's Blunder, an Impromptu, addreſſed to the Earl of Yarmouth; and other poetical Pieces. By the Rev. John Black.* 8vo. 23 pp. 1s. Robinſons. 1801.

What concern *Jupiter* or *Venus* had in theſe Poems, we will not pretend to ſay; but they decidedly appear to us to have been written *invitâ Minervâ*. However, though we do not exactly ſee how this conjunction of planets applies to the Preliminaries of Peace, an Invocation to *Sleep* was certainly a proper exordium for any of theſe Poems, conſidering their *quality*; but we think not one of the author's readers will join in the following complaint:

"Sweet, gentle Sleep, why art thou fled?
Wilt thou no more thy poppies ſhed?
No more my aching eye-lids cloſe,
And lull my cares in ſoft repoſe?"

Theſe are among the beſt lines in the book. We are not fond of quoting, where we cannot give ſuch ſpecimens of a work as will produce a favourable opinion of it.

ART. 16. *Peace, a Poem, inſcribed to the Right Honourable Henry Addington. By Thomas Dermody.* 4to. 1s. 6d. Hatchard. 1801.

We paid a tribute of reſpect to the poetical abilities of this author in our ſeventeenth volume, p. 79; and the occaſion, at leaſt, of the preſent publication would of itſelf excite in us a ſpirit of complacency, without any other incidental recommendation. Mr. Dermody has moſt undoubtedly a great deal of taſte and feeling, and his Poem commences with a degree of animation highly reſpectable. The compoſition nevertheleſs bears too many marks of haſte, and ſome expreſſions have found their way among ſome indifferent lines, which a little more reflection would have prevented. Who knows what is meant by "flooding Infidelity"? (p. 12). Or who will approve of the new term "God-abandoned"? Or the rhimes,

Again encouraged by thy halcyon ſway,
Wealth's merchant ſons ſhall crowd the buſy quay?

Yet many lines might be quoted, which are very chaſte, correct, and harmonious.

ART.

ART. 17. *Alonzo and Cora, with other Original Poems, principally Elegiac. By Elizabeth Scot, a Native of Edinburgh. To which are added, Letters in Verſe, by Blacklock and Burns.* 8vo. 168 pp. 10s. 6d. Rivingtons. 1801.

The Preface to this volume informs us, that Elizabeth Scot, the author of theſe Poems, was the daughter of David Rutherford, Eſq. Counſellor at Edinburgh; that ſhe was born there in 1729, was admired for her genius and acquirements, and intimately acquainted with Allan Ramſay, with Blacklock, and with Burns; that the death of a youth, whom ſhe tenderly loved, and had engaged to marry, clouded her mind with ſorrow; that, at rather an advanced period of life, ſhe married a Mr. Walter Scot; and, that ſhe died in 1789.

Tenderneſs of ſentiment, and fluency of verſification, appear to form the general character of theſe Poems, rather than fertility of fancy, or a very nice ſelection of expreſſion. "Alonzo and Cora" is much the longeſt Poem in the collection, but, whether from the ſubject being ſince grown trite, or not, we cannot ſay, did not pleaſe us moſt. Perhaps the mournful Elegy, called "Solitude and Sadneſs," which Dr. Blacklock is ſaid to have praiſed, is, upon the whole, the moſt intereſting compoſition in the book. It is too long to be given entire, and a partial extract would not do juſtice to its merit. We prefer therefore extracting the lines entitled, improperly perhaps, "The Conſolation," as they convey an adequate idea of the author's ſtyle and manner of writing.

"THE CONSOLATION.

Bleſt is the maid, and truly bleſt alone,
Who peaceful lives, unknowing and unknown.
For her the world diſplays no winning charms,
No love of conqueſt her fair boſom warms;
Within her breaſt no warring paſſion glows;
No anxious wiſh diſturbs her fix'd repoſe;
No faithleſs lover fills her eyes with tears;
No haughty rival's fatal charms ſhe fears;
No love neglected ſinks her ſoul with ſhame;
She ſecret mourns no ill-requited flame.
Unmindful of her charms, however fair,
Unknown the pride of beauty or the care;
Hid from the world, ſhe ſhuns the public eye
Like roſes, that in deſerts bloom and die.
In peace and eaſe ſhe ſpends her happy days,
And fears no envy, as ſhe courts no praiſe."

The Poem on the ſtory of Leander and Hero is imitated, we are told in a note, from that which bears the name of Muſæus, or rather from Fawkes's tranſlation of that Poem; but it has little reſemblance to the ſuppoſed original. We were pleaſed with the eaſe and good humour of the complimentary Epiſtle, in the Scotch dialect, to Burns, and the anſwer of that diſtinguiſhed poet. Upon the whole, theſe Poems, though they now and then exhibit a weak line, or an inaccurate expreſſion, and diſplay no great originality of genius, may be read with pleaſure by the lovers of tender and harmonious poetry.

ART.

ART. 18. *Idyls: in Two Parts. By Edward Athyns Bray.* Small 8vo. 133 pp. 4s. 6d. Rivingtons. 1800.

Paſtoral poetry, once perhaps the eaſieſt, is now become one of the moſt difficult paths to poetical diſtinction and eminence. So changed are all our manners and cuſtoms, ſo apt are we, at leaſt in this country, to eſtimate the merit even of poetry by the ſtandard of common ſenſe, that Arcadian ſhepherds and ſhepherdeſſes, their crooks and their lambs, their quarrels and their reconciliations, can ſcarcely be preſerved from ridicule by the greateſt beauty of language and harmony of verſification. Even Pope thought it neceſſary, in his more advanced age, to apologize for his Paſtorals, as a ſacrifice of ſenſe to ſound. The volume before us conſiſts of what the author calls Arcadian Idyls; the ſecond Part (which is to conſiſt of Engliſh Idyls) not being yet publiſhed. Theſe little Poems, he informs us, are written in the plan of Geſſner's Idyls; but they are far from diſplaying the richneſs of imagination, or ſoftneſs of deſcription, which diſtinguiſh that writer. On the whole, however, they are not unpleaſing, and, if not entitled to very high praiſe, may be read by thoſe who are ſatisfied with tolerably ſmooth and flowing verſification. We would gladly extract the third Idyl, as founded on circumſtances more ſtriking than moſt of the others, but that it is too long for inſertion. In the firſt Idyl, the following apology of a capricious lover for his conduct, whatever we may think of its morality, is not bad poetry.

" AMYNTAS.

On you I call, Immortals! to atteſt
How once young Glicera ſway'd my ſubject breaſt!
Seek you what motives could my heart eſtrange?
Look round; for Nature's ſelf is prone to change.
Not Heav'n itſelf each day the ſame appears;
For now it ſmiles, and now diſſolves in tears.
The ſiſter Seaſons, when they quit the ſky,
With varied gifts the regal Year ſupply.
This holds a vaſe, and pours the fruitful ſhowers,
That from her baſket flings the ſcented flowers;
One clothes the ſunny earth with golden grain,
The other, clad in tempeſts, ſcours the plain.
Think you 'twas ordered by the voice of Fate,
For man t'enjoy the ſame unalter'd ſtate?" P. 4.

Mr. Bray publiſhed *Juvenile Poems* in the year 1799; and appears undoubtedly to be an improving writer.

ART. 19. *The Valley of Llanherne, and other Pieces, in Verſe. By John Fiſher, A. B.* 12mo. 5s. 6d. Hatchard. 1801.

Llanherne is a village on the north-weſt coaſt of Cornwall, and by the plate annexed to this elegant little volume muſt be a moſt intereſting and beautiful ſpot. This place, now the reſidence of ſome Carmelite Nuns, is celebrated by the author in ſmooth and agreeable verſe; but the

the Poem of moſt merit and intereſt in the collection is the Shipwreck, a ſcene with which the inhabitants of this part of our iſland are too familiar. The ridiculous Parody of the thirteenth Book of Ovid's Metamorphoſis, might as well have been omitted; as alſo might the tale of the Prieſt and his Neighbour, in which we meet with ſuch abſurd phraſes as "beery looks," for a man ſeemingly drunk with beer; "unabandoned driſt"—"more decence", &c. &c. There is ſome merit in the firſt part of the work; but, to eke it out, the author has inſerted ſome pieces, from which he cannot poſſibly derive any credit.

ART. 20. *Nautical Odes, or Poetical Sketches, deſigned to commemorate the Atchievements of the Britiſh Navy.* 4to. 160 pp. 12s. Williams. 1801.

There is much more of *patriotic* than of *poetical* ſpirit in theſe Odes; in which almoſt all the diſtinguiſhed naval actions, during the American and the late war (as we truſt it may now be termed) are celebrated. When we ſo much approve a writer's deſign, we are concerned not to be able to commend his execution of it. But there is ſcarcely an Ode in this collection that does not abound with ludicrous paſſages; ſuch as the following in the Ode on Lord Rodney's Victory over Don Juan de Langara.

"'Tis now a diſmal ſilence all,
As if the foes his fire diſlike;
While Rodney's loudly heard to call,
"Why this dull ſilence? do you ſtrike?"
Shrill from the ſhrouds a feeble cry
Trembling attempts a faint reply:
"Yes, mercy on our wayward luck!
We poor trounc'd Spaniards long have ſtruck."

Yet this Ode, and that which follows it (on the victory of the 12th of April, 1779*) begin with a ſpirit that ſeemed to announce better things. Nor is the Ode on Lord Howe's action of June 1, 1794, wholly deficient in vigour. Yet in general the familiar and (ſurely without deſign) the ludicrous prevails, more eſpecially in the Ode on the ſucceſſes of the flying ſquadrons under Sir J. Warren, Sir Edward Pellew, &c. &c. performances which would diſgrace the bellman. Some moral tales, for the uſe of ſeamen, are ſubjoined: and they certainly would be uſeful, if ſeamen could be perſuaded to read them.

DRAMATIC.

ART. 21. *Mary Stuart. A Tragedy. By Frederick Schiller. Tranſlated into Engliſh, by J. C. M. Eſq.* 8vo. 224 pp. 4s. 6d. Eſcher. 1801.

The hiſtory of the unfortunate Mary Queen of Scots is too well known to be repeated here. The outlines of it are, we think, ſuffi-

* Printed ſo by miſtake for 1782.

ciently

ciently preſerved in this drama; which commences immediately after her condemnation, and to the well known circumſtances which attended it, adds ſome of an intereſting nature, which, though unwarranted by hiſtory, are not ſo revolting to probability as to inſpire diſguſt. The chief of theſe additional circumſtances is an interview between the two Queens, in which Elizabeth exhibits a ſtudied haughtineſs and unfeeling barbarity, even beyond her real character, and Mary diſplays a ſpirit and vigour which gentle minds, when rouſed by great provocation, are often found to poſſeſs. Some of her reproaches, however, we cannot approve.

In an ingenious Preface, we are told that the original was performed in Germany with *general* applauſe, but that particular parts were cenſured. The only general fault we have obſerved, namely, the great length of the drama, and indeed of many of the ſpeeches, might be eaſily obviated. Of particular objections, the moſt eſſential, in our opinion, are the character of Mortimer, who, though he appears intereſting at firſt, at laſt proves little better than a madman, and the adminiſtration of the Holy Sacrament on the ſtage; which, notwithſtanding the apology offered, we deem, and an Engliſh audience certainly would deem, wholly indefenſible. The characters are, for the moſt part, as the tranſlator has obſerved, delineated with ſkill and judgment; though, we think Mary's confeſſion of her guilt at conniving at the murder of Darnley, if expedient at all, ſhould not have been made in a mere converſation with her ſervant, or in the early part of the piece. Upon the whole, however, this Tragedy is, in our opinion, as intereſting as moſt, and leſs exceptionable than any of the German dramas which have fallen within our notice. The following paſſage, which expreſſes the feelings of Mary when, after a ſtrong though falſe hope of deliverance, ſhe hears the ſcaffold raiſing for her execution, will afford a fair and not unfavourable ſpecimen of the Tragedy.

" *Mel.* O God in Heav'n! O tell me then, how bore
The Queen this terrible viciſſitude?

" *Ken.* [*after a pauſe, in which ſhe has ſomewhat collected herſelf,*]
Not by degrees can we relinquiſh life;
Quick, ſudden, in the twinkling of an eye
The ſeparation muſt be made, the change
From temp'ral to eternal life;—and God
Imparted to our miſtreſs at this moment
His grace, to caſt away each earthly hope,
And firm and full of faith to mount the ſkies.
No ſign of pallid fear diſhonour'd her;
No word of mourning, 'till ſhe heard the tidings
Of Leiceſter's ſhameful treach'ry, the ſad fate
Of the deſerving youth, who ſacrific'd
Himſelf for her: the deep, the heartfelt anguiſh
Of the old knight, who loſt, through her, his laſt,
His only hope; till then ſhe ſhed no tear,—
'Twas then her tears began to flow, 'twas not
Her own, 'twas other's woe which forc'd them from her.

" *Mel.*

" *Mel.* Where is ſhe now? Can you not lead me to her?
" *Ken.* She ſpent the laſt remainder of the night
In pray'r, and from her deareſt friends ſhe took
Her laſt farewell in writing:—then ſhe wrote
Her will with her own hand. She now enjoys
A moment of repoſe, the lateſt ſlumber
Refreſhes her weak ſpirits.—" P. 186.

The tranſlation appears to be ſpirited and harmonious, and though we have not ſeen the original, we conclude it to be faithful, having been, as is intimated, performed under the inſpection of the author; but, to pleaſe a Britiſh audience, it would be neceſſary that many parts ſhould be altered, and the whole very much curtailed.

NOVEL.

ART. 22. *Lætitia; or, the Caſtle without a Spectre. By Mrs. Hunter, of Norwich. Four Volumes.* 12mo. 1l. 1s. Longman and Rees. 1801.

This performance ought rather to have been entitled the three Lætitias, for there are no leſs than circumſtantial memoirs of three heroines of that name.

The author poſſeſſes conſiderable merit as a writer, as well as an obſerver of human life and manners. Her diſcriminations are juſt and accurate; and there is a variety in her epiſodes, which, at the ſame time that it ſhows great vigour of imagination, fatigues the attention. The firſt volume is undoubtedly the beſt; but the whole is ſuperior to the majority of ſimilar publications.

MEDICINE.

ART. 23. *A Treatiſe on the Cow-pox, containing the Hiſtory of Vaccine Inoculation, and an Account of the various Publications which have appeared on that Subject in Great Britain and other Parts of the World. By John Ring, Member of the Royal College of Surgeons, London. Part I.* 8vo. 496 pp. 8s. J. Johnſon, St. Paul's Church-yard, London. 1801.

We have here a full and comprehenſive account of the principal publications that have appeared on the ſubject of the cow-pox, from its firſt introduction by Dr. Jenner to the preſent time; at leaſt ſo it ſeems to us, as we do not recollect any work on the ſubject being omitted; but without doubt the author has further materials, as he only calls this part the firſt. Throughout, the author or compiler is very liberal, and even diffuſe in his comments and elucidations, and we will add, in his cenſures on thoſe who have ventured to diſſent from the general, and we think juſt, opinion of the value of the diſcovery. Theſe cenſures might have been ſpared, or if thought neceſſary, ſhould have been conveyed in leſs offenſive language. Perſonal abuſe is not likely to make converts. The objections to the introduction

troduction of the cow-pox, are either founded on reaſon, and the nature of the thing, or on prejudice and miſinformation. If on the former, time, and multiplied experiments with the diſeaſe, will eſtabliſh them; if on prejudice and miſtake only, left to the ſame teſt, their fallacy will be detected. The buſineſs is now fairly before the public, and experiments are making, by inoculating with cow-pox matter, in all parts of the globe. All reaſoning, therefore, on the power of the diſeaſe in ſecuring the conſtitution from the ſmall-pox, or of its leaving any ſtain in the body, rendering it liable to ſcrofulous or any other diſeaſe, appears to be ſuperfluous.

The author is an entire convert to the opinion given by Dr. Jenner, that the diſeaſe is originally produced by the matter of the greaſe taken from a horſe's heel. We are aſtoniſhed to find that this opinion, founded on ſuch equivocal and defective evidence, and ſo highly improbable in itſelf, defended with pertinacity; as it certainly does not contribute to remove the principal, and perhaps only prejudice remaining againſt the general diffuſion of the cow-pox. Thoſe perſons who think it wrong, perhaps criminal, to inſert a particle of a limpid fluid, taken from a puſtule on the nipple of a cow, whence proceeds that ſalubrious draught which forms ſo large a part of the food of our children, will not be cured of that prejudice by being told, that the puſtule was produced by the filthy matter of the greaſe taken from a horſe.

We ſhall only add, thoſe who are deſirous of poſſeſſing a full account of all that has been publiſhed on the ſubject of the cow-pox, either in ſeparate pamphlets, in letters and diſſertations, in various magazines, medical journals, reviews, &c. will here find them collected together, with abundant commentaries, as we have ſaid before, by the collector, who will not, we truſt, be offended at finding we have indulged ourſelves in a temperate uſe of that liberty, of giving our opinion of the errors he has committed, which he has ſo freely taken with others.

DIVINITY.

ART. 24. *A Diſcourſe delivered at the Viſitation of the Right Worſhipful Robert Markham, M. A. Archdeacon of York, at Doncaſter, June 5, 1801. By John Lowe, M. A. Curate of Wentworth, and Domeſtic Chaplain to the Right Hon. Earl Fitzwilliam. Publiſhed at the Requeſt of many of the Clergy.* 8vo. 1s. Mawman. 1801.

This is a very manly and emphatic addreſs to the hearers, who may be ſuppoſed to have been principally clergymen, on the ſubject of "preaching the word." The various branches of their profeſſional duty are pointed out with much energy and preciſion; and the preacher endeavours to impreſs his brethren with the important and ſolemn conviction, that they are to preach the word *faithfully*, *earneſtly*, with *plainneſs* and *ſimplicity*, and that the ſtability of their faith ſhould be evinced by their conduct, as example is the life of precept. This excellent diſcourſe concludes with a ſuitable exhortation to ſuch part of the audience as were not clergymen.

ART.

ART. 25. *Reflections occaſioned by the Diſtreſſes of the Times, a Sermon, preached in the Pariſh Church of Leeds, being One of the Lent Lectures* there *for* 1801. *By the Rev. James Milner, A. M.* 4to. 6d. Rivingtons. 1801.

This was a very ſeaſonable exhortation at the period when, and the place at which, it was delivered. Fortunately, through the bleſſing of heaven, the calamities of war and of famine have been removed from us; yet we doubt much, with this pious preacher, whether the vices of the people will be leſs, under the favours with which we have recently been bleſſed, than they were in the time of the viſitation, which he with ſo much energy deplores.

ART. 26. *The Unjuſtifiableneſs of Cruelty to the Brute Creation, and the Obligations we are under to treat it with Lenity and Compaſſion. A Sermon.* 8vo. 1s. Rivingtons. 1801.

It is impoſſible to withold our commendation from the amiable and benevolent ſpirit which pervades this diſcourſe. The author has forcibly introduced every argument in his cauſe which reaſon can furniſh, and which religion enjoins. What is ſaid in the notes, on the ſubject of ſlaughtering cattle, merits not only the conſideration of every feeling mind, but alſo the attention of the magiſtrate; ſo alſo do the obſervations of this writer, on the treatment of aſſes in the neighbourhood of the collieries.

ART. 27. *A practical Improvement of the Divine Counſel and Conduct, attempted in a Sermon occaſioned by the Deceaſe of William Cowper, Eſq. preached at Olney, 18 May, 1800. By Samuel Greathead.* 8vo. 47 pp. 1s. Williams, Stationers'-Court, &c. 1800.

We have read with earneſt attention theſe intereſting and affecting memorials, of a man moſt eminently diſtinguiſhed for abilities, and we cannot but conſider the diſcourſe, and the facts it relates, as an awful warning againſt the errors of Methodiſm. Cowper, of an anxious and melancholy diſpoſition, after ſhrinking from public buſineſs, and being overwhelmed with a morbid deſperation in conſequence of that ſtep, fell under the tuition of an eminent methodiſtical divine. From the progreſs and nature of his ſufferings, it appears almoſt demonſtrably certain, that they aroſe principally, if not entirely, from this cauſe. His active imagination, too attentive in ſome reſpects to its own movements, exaggerated both his religious comforts and his religious fears; and both were regarded, according to the doctrines he had unfortunately imbibed, as actual intimations from heaven. Of conſequence, when his conſtitutional infirmity inclined him to melancholy, it became a religious melancholy of the blackeſt and moſt oppreſſive kind; and thirty years of an innocent and very pious life were paſſed under the horrors of habituate deſperation. Had he converſed at firſt with a divine, more able to give him ſound inſtructions in the Goſpel, all this miſery would moſt probably have been avoided, and the violent derangement of his mind, which occaſionally recurred, would never have happened.

In

In juſtice to Mr. Greathead we muſt ſay, that he warns his hearers very ſtrongly againſt the danger into which the ſubject of his Sermon fell; that of ſubſtituting their own internal feelings for the word of God: but ſtill he ſhows ſufficiently, in various places, that ſuch is the tendency of nature, under the inſtructions received in their congregations. "As I fear that *ſimilar temptations* may not be uncommon to minds, whoſe natural melancholy affects their *religious experience*, I think it my duty to be explicit on this ſubject." P. 43. But the misfortune is, that he ſtill encourages the deluſion, by calling the private fancies and mental wanderings of individuals, their *religious experience*. This is the grand ſource of the evil, and till they are cured of theſe imaginations, fanatical joy and ſorrow will conſtantly be agitating their minds. At the ſame time it muſt be allowed, that Mr. Greathead's diſcourſe is full of ſincere and earneſt piety, and as well calculated to counteract theſe evils, as any can be which does not actually avoid the principles of danger.

ART. 28. *A conciſe View of Hiſtory and Prophecy, of the great Predictions in the Sacred Writings that have been fulfilled; alſo of thoſe that are now fulfilling, and that remain to be accompliſhed. By Francis Dobbs, Eſq. Member for the Borough of Charlemont in Ireland. In Letters to his eldeſt Son.* 8vo. 279 pp. 6s. Sael and Co. 1800.

The deſign of theſe Letters is in the higheſt degree laudable; the execution very far from adequate. From the Deluge, the author paſſes at once to the reign of Solomon, and then back, as rapidly, to Abraham and Lot. His views of hiſtory are too deſultory and imperfect to be of real ſervice, and his notions of prophecy cannot be better exemplified than by the following ſpecimen:

"Though no man knoweth the day and hour [of the Lord's coming] an event that has lately taken place induces me ſtrongly to believe it will happen this year, or early in the next: it is the law enacted by the Britiſh and Iriſh Parliaments, for uniting England and Ireland into one kingdom. This appears to me contrary to the great deſigns of God; for it is making Ireland a part of the image of Daniel which was completed in 408. Now if ſo, no imperial law will ever have force in Ireland; and as the imperial parliament will meet the firſt of January, 1801, and in a month or two after may paſs a law that would be enforced in the ordinary courſe of things, *I think that meaſure will be defeated*, by *the appearance of the Meſſiah in Ireland*, of which I ſhall ſay more hereafter." P. 146.

Similar to this is the author's opinion delivered in a parliamentary ſpeech, which he introduces as his Preface, and which indeed gives a very characteriſtic notion of the ſpeaker. It is very lamentable, that well-meaning enthuſiaſm, ſhould ſo frequently expoſe divine prophecy to unmerited contempt, by vainly endeavouring to propheſy, under the guiſe of interpretation. Such attempts will ever be baffled, as this has been already.

In an Advertiſement prefixed, we are told of nine ſmall volumes of univerſal hiſtory publiſhed by Mr. Dobbs. Theſe have never come into our hands; and, from the ſpecimen afforded by the preſent volume, we are not very anxious to view them.

LAW.

LAW.

ART. 29. *A Practical Treatiſe, or Compendium of the Law of Marine Inſurances. By John Ilderton Burn, of the Inner Temple.* 12mo. 225 pp. 5s. 6d. Booſey, &c. 1801.

Mr. Burn, in a modeſt Introduction, ſtates, that his deſign in writing this book was to form "a compendious digeſt immediately calculated for the uſe of merchants and their agents," which he conſiders as "a deſideratum in the mercantile world." He acknowledges "that he has reſorted to Mr. Park's work as the principal ſource of his information, and to that diviſion of Mr. Gwillim's Abridgment of Law", we preſume Mr. G.'s edition of Bacon's Abridgment, "which treats of that ſubject." At the ſame time, Mr. B. remarks, "that he has not ſervilely followed the plan of either of theſe authors; but has adopted ſuch an arrangement, as he humbly conceived to be beſt calculated for conveying a clear view of the ſubject to thoſe for whom ths work was chiefly deſigned."

There is nothing ſervile in purſuing what is right, and we ſee no reaſon to approve of the author's deviations from Mr. Park's very clear and judicious arrangement. In other reſpects the book poſſeſſes merit. The caſes ſeem accurately abridged, and faithfully inſerted. Merchants who can afford the expence of Mr. Park's Treatiſe will, we conceive, not be content without poſſeſſing it. But to thoſe who are unequal to the expence, or have no time for the peruſal, we recommend this Compendium as a valuable ſuccedaneum.

ART. 30. *Deciſions in the High Court of Admiralty; during the Time of Sir George Hay and of Sir James Marriott, late Judges of that Court. Vol. I. Michaelmas Term,* 1776, *to Hilary Term,* 1779. 8vo. 322 pp. 9s. Bickerſtaff. 1801.

We are happy to recognize another collection of deciſions in the Court of Admiralty, publiſhed by high authority. We are informed in the Preface, that they were printed at the deſire and expence of Government. The motive for publication is ſtated to be, "the juſtification of the conduct and character of the Britiſh Government upon public and avowed principles, ſo as to gain that moſt powerful weight in the machine of human affairs, univerſal confidence, was the great object; to prevent if poſſible the ideas of neutral powers, founded on their own arbitrary modes of proceeding, from harraſſing the Britiſh Miniſters perſonally with complaints, and with demands upon them of doing that which was impoſſible in a limited government, as it was unreaſonable to do; and otherwiſe, from forming thoſe coalitions, which, long foreſeen, have now taken place, ſo as to render by ſuch coalitions, if poſſible, the naval power of Great Britain of little conſequence; from giving the utmoſt aſſiſtance to a frequently defeated enemy under the pretence of neutrality, and of protected carriers of the weakeſt belligerent, and from prolonging the war."

If

If theſe deſirable objects can be accompliſhed by the force of reaſon, we entertain a confident hope that they will be effected by the decisions here reported, and by thoſe of Sir James's very able ſucceſſor. Upon the reports themſelves we ſhall defer all minute remarks until the ſecond volume, which is promiſed to the public, has made its appearance. They will be better conſidered when taken together. We are ſorry to obſerve, however, that the preſent volume is deprived of one half of its utility, through the want of an Index.

The Preface contains many ſpirited obſervations, and much extraneous matter. Some of its alluſions we could not, and others we do not wiſh to underſtand. We were indeed truly ſorry to perceive, that it contained a moſt illiberal attack upon the common law reports, and the proceedings of thoſe courts in which it is practiſed.

They are ſtated to be "chiefly the productions of illiterate clerks who miſunderſtand, and which mark the low characters of the writers, who perpetuate much bad reaſoning in much bad language." The learned writer is totally ignorant of the hiſtory of thoſe authors, upon whom he paſſes ſuch an unqualified ſentence of condemnation. The majority of theſe common-law reporters were not only men of great intellectual ability, but perſons who filled the higheſt offices in the law, and the moſt diſtinguiſhed ſituations in their country: and as "Nemeſis is always on the watch to puniſh unjuſt critics," the learned author will find, that this very ſentence in which he thus attacks the "bad language," as he calls it, of theſe writers, is confuſed in its conſtruction, and defective in its grammar. But we are further told that, "all arguments *upon* (i.e. we preſume, from) precedents deſerve little to be relied *upon*. Falſe principles, or falſe conſequences, are to be found in many reports, and only ſhow how much mankind are diſpoſed to pervert juſtice, under the appearance and pretence of doing it." Reſpect for the venerable author will not ſuffer us to make a ſingle obſervation. We regret that the paſſage is not blotted out from the book.

The print and paper of this volume are remarkable for excellence, and few errors of the preſs occurred to our obſervation; a ludicrous one appears in a quotation from Juvenal, p. 128:

Tu pulſas, ego baculo tantum.

If the poor pedeſtrian had uſed a ſtaff as the inſtrument of pulſation, he would not have complained as coming off the worſt in the conteſt. It ſhould be *vapulo*, to avoid nonſenſe, and falſe quantities.

ART. 31. *Enquiries into the Nature of Leaſehold Property; in which the relative Situations of Leſſor and Leſſee, Landlord and Tenant, are fairly conſidered. By a Gentleman of the Temple.* 8vo. 57 pp. 1s. 6d. Bickerſtaff. 1801.

The Enquiries made by this impartial and *fair* conſiderer, in this pamphlet, refer only to leaſes of eſtates belonging to the church, and to collegiate and corporate bodies. Here he contends, that the leſſee of ſuch lands has a property in them beyond the mere term of his leaſe, and that it is the extreme of injuſtice for *the owners* of the ſoil to fix the price of (as it is uſually called) the fine upon renewal, according

cording to their own notions of its actual value. He inſiſts, that a court of equity, or at all events parliament, ought to aſcertain this fine according to ſome fixed ratio, as is done in the caſe of copyholds of inheritance.

The predilection which all corporate bodies, poſſeſſing lands, entertain for their ancient tenants is well known, and their moderation in leaſing them very generally acknowledged. Their great indulgence has given the leſſees that ſort of fixedneſs in their reſpective farms, which this gentleman would modeſtly and generouſly convert into a legal right. It ſeems impoſſible, at leaſt according to our old-faſhioned notions, that any principles could juſtify the poſition, that the clergy, and other corporate bodies, ſhould be denied that liberty of managing their property to the beſt advantage, which is permitted to every other landholder in the kingdom. But as the law now ſtands, there is a further reaſon againſt it than the principle of common right, namely, that this writer's regulation would contradict the true meaning of the ſtatutes, by which theſe bodies are prohibited from demiſing their eſtates beyond a limited period. We are glad that this "Gentleman of the Temple" has not affixed his name to his production. It is a matter of ſerious congratulation to him, that he has even ſuffered it to remain in fortunate ambiguity, which of the learned Societies inhabiting the Temple has to claim the honour of his reſidence. His humility is well rewarded, for his *book* can do him no credit. The arguments are by no means ingenious, his mode of thinking is deſultory, and in reaſoning he ſeldom approaches towards a fair and logical deduction. His ſtyle is rambling and confuſed, and ſometimes ungrammatical; he even miſtakes the century in which he is living and writing. Perhaps his judgment is warped by the apprehenſion of jeopardy to ſome valuable church-leaſe of which he is the proprietor. If it be not, the ſooner he quits the Temple (ſhould he reſide there for the purpoſe of purſuing the legal profeſſion) the more advantageous for himſelf. He had better attend to this truth, however diſagreeable, from us, than learn it ten years hence at the expence of much unavailing ſtudy, and many abortive attempts to get into practice.

POLITICS.

ART. 32. *Obſervations on the Factions which have ruled Ireland, on the Calumnies thrown upon the People of that Country, and on the Juſtice, Expediency, and Neceſſity of reſtoring to the Catholics their political Rights. By J. E. Devereux, Eſq. The Second Edition.* 8vo. 160 pp. 4s. 6d. Richardſon. 1801.

It was, if we miſtake not, a remark of the late Mr. Burke, that Voltaire, and the other Anti-Chriſtian philoſophers, "declaimed againſt Monks in the ſpirit of Monks." The writer before us attacks all parties which have, at different periods, oppoſed the claims of the Catholics, with all the intemperate zeal which he imputes to his adverſaries. The Preface takes notice of a ſpeech, ſaid to have been made in Par-

liament by Mr. Banks, in which charges are brought againſt the people of Ireland as guilty of *inſurrection*, *diſorder*, *revolt*, and *rebellion*. To repel theſe charges is the immediate object of this author, but his chief view is to procure an unqualified exemption of the Catholics from the remaining diſabilities which attach to them. "The prejudices," which (this author ſays) "are entertained by a few perſons, but affected to be entertained by many more, againſt the people of Ireland, originate in partial narratives, written to ſerve the intereſts of different factions which have, ſince the reign of Henry the Second (by uniformly calumniating Ireland) impoſed on the good people of England, that they might be warranted in their manifold iniquities." He therefore deems that, "a few obſervations on thoſe factions may not, at this moment, be thought irrelevant." Theſe obſervations accompany an hiſtorical detail; for which the author (in a note) acknowledges himſelf to be indebted to Dr. Curry's "Hiſtorical and Critical Review of the Civil Wars in Ireland." We have not that work before us; but the copy appears to us not undeſerving the very character which this writer gives of the repreſentations of his adverſaries, and to be (as is ſaid of them) "a partial narrative written to ſerve the intereſts," we will not ſay "of a faction;" but of a religion, the profeſſors of which, though moſt numerous in Ireland, form a minority, comparatively inconſiderable, when we eſtimate the population of the Britiſh empire. Many indeed of the facts ſtated, are ſupported by reſpectable authorities; and there can be no doubt, that for ſeveral reigns after the conqueſts of Henry the Second, the negligence or partiality of the Engliſh government gave room to numerous abuſes and oppreſſions in thoſe who bore the chief ſway in Ireland. In that period of the Iriſh hiſtory, upon which the writer chiefly dwells (namely, the reign of Charles the Firſt and the Protectorate) we agree to many of his ſtatements; and have no doubt, that when the Puritans had any ſway or influence, the Iriſh, being in general of the Catholic perſuaſion, were grievouſly oppreſſed. Yet, even in the account of this æra, we ſhould perhaps, on a compariſon of the different hiſtorians, find that there are ſome exaggerations, and ſome ſuppreſſions. In after times, we cannot, all circumſtances conſidered, blame the Iriſh for their adhering, as long as poſſible, to the fallen fortunes of James the Second. Admitting, however, that the Iriſh Catholics in former ages were "more ſinned againſt than ſinning," admitting that it was time they ſhould receive the moſt ample toleration, ſtill the expediency of inveſting them with political power, may be a matter of very ſerious doubt.

In the latter part of this tract the author, though he ſtigmatizes throughout the oppoſers of the Catholics as *Jacobins*, ſeems to have thoroughly imbibed the principles and opinions of Oppoſition. Mr. Pitt, who is generally ſuppoſed to have ſacrificed his power to the ſupport of the Catholic claims, is yet attacked upon every occaſion. The projected meaſures of Parliamentary Reform, and what the Iriſh Oppoſition called "an adminiſtration reſponſible to the people of that country" (meaſures which, in the manner projected, would probably have produced an entire ſeparation of the two kingdoms) were, it

ſeems,

ſeems, defeated by the *Jacobin arts* of the late Miniſter, and (what ſeems to be conſidered as a ſacrilege by this writer) the portrait of the *great and good* Mr. Grattan was taken down from ſome place where it had been hung up. This conduct is alſo compared to that of the revolutionary faction in France!!! A ſhort account of the proceedings in the Iriſh Parliament, reſpecting the claims of the Catholics, follows; in which the indecent manner of treating the argument ariſing from the Coronation Oath (p. 105) is peculiarly reprehenſible. We have ſhown on other occaſions, that we are far from thinking Mr. Butler's objections to that argument ſo unanſwerable and concluſive as this author ſuppoſes. A mixture of violent declamations, groſs miſtatements, and arguments that have been often anſwered, fills the concluding part of this work. It is an unpleaſant taſk to queſtion any favourable account of national character; and we moſt readily give credit to the Iriſh for many very excellent qualities; but when the aſſertion of Sir John Davis, reſpecting their ready obedience and attachment to the laws, is applied to modern times, we would aſk this writer (not to mention numerous other proofs) what he thinks of the neceſſity, which certainly exiſted in ſeveral parts of Ireland within theſe few years, if it does not ſtill, of ſupporting the ſheriff in executing writs of poſſeſſion by a military force? What he would ſay to the frequent inſtances of young women of fortune and rank being carried off by armed banditti, from the midſt of their relations and friends, and at noon day? But we have ſaid enough concerning this intemperate defender of the Catholics. We would not adviſe them to truſt their cauſe to advocates of this deſcription; and particularly to a writer, who ſeems to us to want candour, as much as his language fails in elegance, and even in decency.

ART. 33. *The different Effects of Peace and War on the Price of Bread-Corn; conſidered in an Examination of Principles attempted to be eſtabliſhed from the yearly Rates of the Market, by J. Brand, Cl. M. A. &c. &c. By John Duthy, Eſq. Author of Obſervations on the high Price of Proviſions.* 8vo. 60 pp. 1s. 6d. Wallis. 1801.

In a former work, on the ſame ſubject, this author had ſtated, that the ſcarcity and dearneſs of proviſions "aroſe partly from the diſpenſations of Providence, and partly from the miſconduct of Miniſters;" intimating, that the war was one of the principal cauſes of ſcarcity, and aſſuming (without proof) that our Miniſters, by their miſconduct, were the authors of it. This aſſertion (the author complains) has been termed *inflammatory*, whereas he deems it *conciliatory*. Whatever epithet it may be thought to merit, we conceive that of *candid* will not, at all events, be applied to it; unleſs it can be deemed ſo to prejudge a queſtion of ſtate policy (nay to decide it againſt the general opinion) in arguing a queſtion of political œconomy. But although party may, and we think has, influenced the opinion of this writer, it is but fair to ſtate (as fully as our limits admit) the arguments by which it is ſupported, and to place his controverſy with Mr. Brand in a clear light.

Mr. Brand had maintained that "*war has a tendency to lower the prices of bread-corn*," and anſwered the ſeveral allegations by which it is

attempted to ſhew, "that war raiſes the prices of proviſions, and principally corn." To theſe anſwers, the writer before us replies with conſiderable ingenuity. But as the reaſoning on both ſides muſt unavoidably be, in a great degree, *a priori*, and depend ſo much upon mere opinion, we deem it moſt material to ſtate the argument which is founded upon authentic documents and acknowledged facts, and where the parties differ only in the mode of aſcertaining that fact. The foundation of Mr. Brand's ſyſtem is (as the author before juſtly obſerves) "his ſecond mode of determining the difference of the effects of war and peace on the price of wheat by the yearly regiſters of prices." He therefore gave a table of the price of a quarter of wheat in every year, of every term of war and peace, with the average of each term, from the Revolution to the end of the Peace of 1783. From this table it clearly appeared, that the average price of wheat, during each term of peace, was higher than the average price of the ſame article during the correſponding term of war. The only queſtions therefore will be, whether or not, Mr. B.'s table be conſtructed upon right principles? and whether founded or not, upon authentic documents? In the latter of theſe points, his antagoniſt cannot impeach it, excepting as to the ſhort term from 1776 to 1770, both incluſive; the prices for which term are taken by Mr. Brand, from "Lord Hawkeſbury's Office" (we preſume the Office of the Board of Trade) and by this writer from the Audit Books of Eton College, being more, as he admits, for his argument. But the moſt material difference between theſe writers, is in the principle on which their reſpective tables are conſtructed. Mr. B. has made every term of war "to begin at the firſt noted act of hoſtilities, and to end at the day of their ceſſation by compact." But the writer before us (deeming "that the effects of peace will not ceaſe to operate till ſome time after the commencement of war," and that "thoſe of war will continue to be felt for a conſiderable period after the concluſion of peace") calculates the influence of each ſtate, as extending at leaſt two years beyond the period of its nominal continuance," and has accordingly, in conſtructing his tables, "annexed the two firſt years of every ſubſequent term, whether of peace or war, to the term which immediately precedes it." "By this alteration in the conſtruction of Mr. B.'s table, i. e. by the different arrangement of the terms, and by the reduction of the prices in one of them, the balance," ſays this author, "is compleatly reverſed, and it will appear, that the price of wheat in peace *has been leſs* than in war, by conſiderably more than 5l. per cent.

It is not our province to decide on this controverſy; but we cannot help remarking, that the principle upon which Mr. Duthy's table is founded, does not ſeem to be made out to the extent which can warrant him in ſo conſtructing it. The influence of war on the price of proviſions, muſt undoubtedly (to a certain degree) commence with the war itſelf, and muſt have obtained, if not its full, yet a very extenſive operation, long before the expiration of two years from the beginning of hoſtilities; ſince, as ſoon as any conſiderable augmentation of our land and ſea-forces is determined upon, the manufactories which ſupply them with proviſions are ſet to work upon a more extenſive ſcale,

ſcale, and large contracts are made, or commiſſions to purchaſe given; which ſpeedily create additional demands on the market, and alarm it by the proſpect of further purchaſes. On the other hand, we know, by what is paſſing at the preſent moment as well as by former experience, that, on the proſpect of peace, although our army and navy be not immediately reduced, the probability (approaching to a certainty, on the ſignature of Preliminaries) that a great reduction will ſpeedily be made, and that, at all events, diſtant ſervices which require large depôts of proviſions, cannot reaſonably be expected to take place, cauſes an immediate ſuſpenſion of war-contracts, and a diminution of the quantity of proviſions (eſpecially of biſcuit) manufactured by the ſervants of Government. In addition to this circumſtance, it is notorious, that within a very ſhort period after every peace, large quantities of government proviſions have been ſold by public auction, and in a proportionate degree relieved the market. In our opinion, therefore, ſo far as we have examined the queſtion, the table of Mr. Brand (if not quite according with theſe facts) appears to be conſtructed on a more juſt principle than that of the writer before us. Neither can we agree with Mr. Duthy in forming an average price for the preſent war (which, it will be obſerved, contains two years of very uncommon ſcarcity) during its continuance; ſince there can be little doubt, that a year or two of plenty would have conſiderably reduced his average. After all, on the principle of this writer, the general average of war prices (even including the preſent war) exceeds that of peace by about *five per cent only*. How ſlight then is the foundation upon which ſo much clamour has been raiſed!

MISCELLANIES.

ART. 34. *The Way to ſpeak well made eaſy for Youth by the chief Words of the Engliſh Tongue claſſed in Sentences, according to the Number of their Syllables: with a ſhort Dictionary at the End of each Book. Containing four ſeparate Diviſions, Subſtantives, Adjectives, Verbs, and Particles.* 12mo. 140 pp. 3s. Cadell and Davies. 1801.

According to the plan mentioned in the preceding title-page, the preſent publication can be only the firſt book of a larger work, containing the claſs of monoſyllables. There is much ingenuity in the method, though ſome of the examples betray haſte in the ſelection; and, if conſidered as rules, would not teach the ſtudent to ſpeak well. Thus it cannot correctly be ſaid that "ſteaks broil," as in p. 9. Steaks are broiled, the fire broils them. Some words might better have been avoided, as being obſolete, or of little uſe; ſuch as *Chards, Dorns, Spalt*, &c. The firſt and third of which the ſcholar will ſeek in vain even in the dictionary annexed; which certainly ought to have contained them. The Claſſes of Leſſons for reading are twelve, in which diviſion, and its ſubdiviſions, the author has followed the method of the new French *Paſigraphy*, of which we ſhall ſoon lay before our readers a detailed account. The claſſes are twelve: 1. beings;

2. ve-

2. vegetables; 3. animals; 4. man; 5. mind; 6. ſociety; 7. trade; 8. art; 9. ſcience; 10. time; 11. perſons; 12 place. Here, however, it is obvious that BEINGS is too general a term, as it includes properly the three next claſſes. *Animals* alſo properly includes man. The Appendix may ſerve to make a ſlight compariſon between the Engliſh, French, Italian, and German languages, but cannot afford much inſtruction.

We underſtand that this work was commenced to ſerve as a ſubſtitute for a method employed, certainly without much judgment, at ſeveral boarding ſchools near the metropolis, that of learning Entick's Dictionary by heart, page by page. It would not be ſufficient commendation of the plan here begun to ſay merely that it is much better than that; it is in truth ingeniouſly imagined, and likely to be effectual, if properly completed, and employed.

ART. 35. *Select Amuſements in Philoſophy and Mathematics; proper for agreeably exerciſing the Minds of Youth. Tranſlated from the French of M. L. Deſpian, formerly Profeſſor of Mathematics and Philoſophy at Paris. With ſeveral Corrections and Additions, particularly a large Table of the Chances or Odds at Play. The Whole recommended as an uſeful Book for Schools. By Dr. Hutton, Profeſſor of Mathematics at Woolwich.* 12mo. 397 pp. 5s. 6d. Kearſley. 1801.

This is the moſt convenient in form, and altogether the beſt book of the kind, we have ever ſeen. It is more *rational*, and better conducted, than Hooper's Rational Recreations, and is not, like that book, extended to an unfair and inconvenient magnitude and expence. A teſtimony in its favour is produced, in a Letter from Dr. Hutton, who ſpeaks of it decidedly as "a very curious and ingenious work, compriſing a great deal of uſeful matter in a ſmall compaſs, and well adapted for communicating the knowledge of a great variety of intereſting particulars, in a manner at once familiar, clear, and amuſing." The arithmetical amuſements are, in our opinion, particularly amuſing and rational; and the knowledge of chances, as ſubſervient merely to calculation, and an ingenuous curioſity, is conveyed in a very eaſy manner. Many things of courſe occur in this which are common in ſimilar collections; but there are ſtill more which are peculiar to it, and give it a value in the eyes of every curious reader.

ART. 36. *Extracts, moral and ſacred; or, a few Hints ſelected from the Writings of the Wiſe and Good in Support of the Cauſe of Religion and good Order. By the Rev. D. Yonge, M. A. Vicar of Coerwood, Devon.* 12mo. 3s. 6d. Rivingtons. 1800.

This work is publiſhed from the ſuggeſtions which occur in the notes on ſome parts of the Purſuits of Literature. The firſt portion conſiſts of the tenth and eleventh Chapters of the ſecond Book of Burnet's Theory of the Earth; and well indeed may they be ſaid to deſerve the attention of every reflecting mind. We alſo find Dr. Stillingfleet's Letter to a Deiſt, a ſcarce and curious tract. When we ſay ſcarce, we mean that it cannot eaſily be obtained in a ſeparate form,

The learned and excellent Mr. De Luc has contributed alſo to this intereſting little volume, ſome parts of his Hiſtoire de la terre et de l'Homme. We perceive alſo, with ſatisfaction, an extract from Mr. Bryant's Treatiſe on the Authenticity of Scripture, and the Truth of the Chriſtian Religion; which is followed by another, from Obſervations on the Plagues of Egypt. Levi's Defence of the Old Teſtament ſucceeds, an ample and ſufficient confutation of Thomas Paine's abſurd blaſphemies. Soame Jennings, Locke on St. Paul, contribute alſo their aid to a work, which we could wiſh might be very generally peruſed.

ART. 37. *Barker's Continuation of Egerton's Theatrical Remembrancer, Baker's Biographia Dramatica, &c. containing a complete Liſt of all the Dramatic Performances, their ſeveral Editions, Dates, and Sizes, together with thoſe which are unpubliſhed, and the Theatres where they were originally performed, from* 1787 *to* 1801; *including ſeveral Omiſſions, Additions, and Corrections. Alſo a Continuation of the Notitia Dramatica, with conſiderable Improvements. To which is added, a complete Liſt of Plays, the earlieſt Date, Size, and Author's Name (where known) from the Commencement to* 1801. *The Whole arranged, &c. by Walley Chamberlain Oulton.* 12mo. 336 pp. 5s. Barker and Son, Covent-Garden. 1801.

For the very uſeful and ſatisfactory work to which this is a ſupplement, the public was indebted to Mr. Egerton in 1787; and the knowledge of Mr. If. Reed was generally ſuppoſed to have contributed moſt materially to the value of the compilation. Beſides ſuch additions as the lapſe of years demands, the preſent publication contains many notices, the reſult of ſubſequent enquiries. On this ſubject, the compiler expreſſes himſelf with propriety and modeſty in a ſhort Advertiſement, of which the following is the moſt material part.

"Theſe corrections, &c. to Egerton's *Theatrical Remembrancer*, are by no means offered to the public with the view of depreciating that work, which on the contrary muſt be acknowledged to be as correct as it was poſſible then to be, and indeed the compiler had excellent documents before him, when furniſhed with the MSS. of Mr. Henderſon. But time will prove the beſt undertakings of this nature defective; I have therefore availed myſelf of many *recent* diſcoveries, and confeſs I am much indebted to Mr. Forſter, of Richmond Buildings, Soho, for the uſe of his library, and other gentlemen for their kind communications."

We think great commendation due to the induſtry with which theſe compilations have been thus continued; the complete Liſt of Plays in particular is highly ſatisfactory. Yet we cannot but lament, that a *cloven foot* ſhould peep out, even in ſuch a work as this, in ſeveral illiberal, unjuſt, and *Petro-Pindaric* inſinuations, inſerted in the *Notitia Dramatica*. There is ſurely no fiend ſo ſelf-tormentingly reſtleſs as diſloyalty.

ART.

ART. 38. *An Eſſay on the Nature of the Engliſh Verſe, with Directions for reading Poetry. By the Author of the Eſſay on Pronunciation.* 12mo. 134 pp. 2s. 6d. Walter, Charing-Croſs. 1799.

We find with concern that we have ſo long overlooked a production of an ingenious author, ſeveral of whoſe literary efforts we have cordially admired, and whoſe Eſſay on Punctuation we have very lately cited with commendation. This is Mr. Robertſon, whoſe moſt elaborate work is that on the *Parian Chronicle*, the authenticity of which he aſſailed by many doubts. At the end of the preſent tract we ſee, with pleaſure, an authorized liſt of all his publications.

On the ſubject of Engliſh verſe, we have never ſeen any thing ſo clear in method, or ſo happy in examples, as the preſent Eſſay. The author properly, in our opinion, diſmiſſes the conſideration of long and ſhort ſyllables, and founds the rules of our verſe on the management of accent alone. The regular diſpoſition of the accent on the alternate ſyllables is firſt ſtated and exemplified, and then follow the varieties and exceptions. In every inſtance, the examples are taken from our beſt poets. To ſettle the diſputed queſtion of monoſyllabic lines, Mr. R. with great judgment lays down a rule, that it is only when the words are moſt of them equally ſignificant, or equally entitled to an accent, that they run heavily. To prove this, he cites many moſt harmonious lines from Pope and Dryden, all monoſyllabic; and very ingeniouſly exemplifies the contrary bad effect, by the following line of ten ſyllables:

One, two, three, four, five, ſix, ſev'n, eight, nine, ten.

Where, the words being all equal, there is no poetical harmony at all. A ſcholar muſt be ſingularly dull, who cannot be taught the chief eſſentials of our verſification by means of this Eſſay.

ART. 39. *Aſtley's Syſtem of Equeſtrian Education, exhibiting the Beauties and Defects of the Horſe; with ſerious and important Obſervations on his general Excellence, preſerving him in Health, Grooming, &c. with Plates. The Third Edition.* 8vo. 197 pp. 10s. 6d. Creed, near the Amphitheatre. 1801.

Whoever has ſeen the equeſtrian exerciſes performed at the Lambeth Amphitheatre, will be perfectly ready to believe Mr. Aſtley capable of giving the beſt inſtructions in his art. It does not always happen, however, that they who are moſt experienced in any art, poſſeſs at the ſame time the beſt method of communicating their knowledge; and the familiar dialogue in which a great part of this volume is conveyed, will

will probably give the moſt ſatisfaction to thoſe who have leaſt ſtudied the art of writing. The Plates are mere outlines, repreſenting particular poſitions of the *Manége*, &c. The work is dedicated to the Duke of York; and is marked at the end as a firſt volume. As this is ſtated alſo to be a third edition, we feel a little doubtful, whether we may not have been tardy in our notice of it; we have, however, been guilty of no intentional delay.

ART. 40. *An eaſy and entertaining Selection of German Proſe and Poetry: with a ſmall Dictionary, and other Aids for tranſlating. By George Crabb, Author of a German Grammar and German Dialogues.* 12mo. 150 pp. 3s. Johnſon, &c. 1800.

We have formerly noticed Mr. Crabb, as uſefully employed in facilitating the acquirement of the German language. The preſent exerciſes are deſigned for a more advanced period of the ſtudy than his former books; and are well calculated at once to pleaſe and inſtruct the learner.

FOREIGN CATALOGUE.

FRANCE.

ART. 41. *Voyages du duc* de Châtelet, *en Portugal, où ſe trouvent des détails intéreſſans ſur ce royaume, ſes habitans, ſes colonies; ſur la cour et M.* de Pombal; *ſur le tremblement de terre de Liſbonne, &c. Revu, corrigé ſur le manuſcrit, et augmenté de beaucoup de notes ſur la ſituation actuelle de ce royaume et de ſes colonies; par* J. F. Bourgoing, *ci devant miniſtre plénipotentiaire de la république Françaiſe en Eſpagne, membre aſſocié de l'Inſtitut national, &c.* Second edition. 2 vol. in 8vo. of 550 pp. each, with a map of the kingdom of Portugal, and a view of the bay of Liſbon. Pr. 7 fr. Paris, 1801.

In the firſt volume of this Voyage, the duke gives an account of his arrival at Liſbon; of the hiſtory and climate of Portugal; together

together with the moſt complete geographical deſcription of that country hitherto preſented to the public; as alſo very accurate information reſpecting its religion, its conſtitution, and laws.

The portrait of the Portugueze women; of their gallantry; of their coſtumes, is ſuch as might be expected from the Duke *du Ch.*

But it is chiefly the chapter *Du militaire*, which, in the ſecond volume, contains the moſt curious and inſtructive details; the author treats his ſubject as an hiſtorian, a general, and a politician; adding, likewiſe, an account of the finances of the country; of its agriculture, and of the preſent ſtate of the ſciences and the arts in it: in ſhort, this Voyage may be conſidered, under every point of view, and at all times, as the moſt exact and circumſtantial deſcription of a country, for which Nature appears to have done almoſt every thing, whilſt its inhabitants have done comparatively little, either for her or for themſelves. *Eſpr. d. Journ.*

ART. 42. *Notice ſur la vie et les ouvrages de* Nicolas Piecini; *par* P. L. Guinguené, *de l'Inſtitut national des ſciences et des arts.* Paris.

Theſe *Notices* contain not only curious details on the life, the ſtudies, and the general ſucceſs of *Piccini*, but they likewiſe offer judicious remarks on the art of muſic; on its beauties; on the rules to be obſerved in it; and on its difficulties: which, being interſperſed in the work, and preſented after the relation of facts, of intereſting anecdotes, have all the advantage of precepts, without their dryneſs.

As a ſpecimen of the manner of this biographer, we will tranſcribe his account of the *Buona figliuola*, in his own words.

" Ce fut en 1760," ſays Mr. G. " qu'il y donna (namely at Rome) la fameuſe *Cecchina*, ou la Bonne-Fille, le plus parfait de tous les opéra bouffons, qui excita dans Rome une admiration portée juſqu'au fanatiſme. Il n'y a point d'exemple d'un ſuccès plus brillant, plus mérité, plus univerſellement ſoutenu. On voulut voir la *Cecchina* ſur tous les théâtres de l'Italie, et partout elle excita le même enthouſiaſme.

" Le poëme de *la Bonne-Fille* eſt du célèbre Goldoni. Il eſt rempli d'intérêt; l'intrigue eſt bien conduite, les caractères ſoutenus et adroitement oppoſés. C'eſt le meilleur, de beaucoup, qu'on eût alors entendu en Italie, et qu'on y ait peut-être entendu depuis. Cependant il avoit été mis en muſique, pluſieurs années auparavant, par ce même Duni qui depuis étoit paſſé en France, où l'on ſait qu'il a compoſé pluſieurs jolis ouvrages, et il étoit tombé, comme on dit, tout à plat. Quand Piccini arriva de Naples pour compoſer l'opéra du carnaval, on lui préſenta le *Libretto*, ou le poëme qu'on lui avoit deſtiné. Il le trouva ſi mauvais, qu'il refuſa de le mettre en muſique. On en fit faire un ſecond, qu'il ne trouva pas meilleur; le temps s'écouloit, et il ne reſtoit pas vingt jours avant l'ouverture du théâtre. Enfin Piccini demanda ſi l'on n'avoit pas quelque ancienne pièce dont le poëme fût bon, et dont la muſique n'eût pas eu un très-grand ſuccès. On ſe rappella

lo

la Bonne-Fille; on la lui fit lire. Il en fut enchanté, et s'étant enfermé avec deux copiſtes, il les occupa ſi bien, qu'en 18 jours la partition fut faite, les parties copiées, les rôles appris, la pièce répétée et jouée.

" C'eſt peut être à cette promptitude même, à cette chaleur qu'il ne lui fut pas permis de laiſſer refroidir un inſtant, à cette abſence de toute diſtraction pendant que dura la compoſition de ce chef-d'œuvre, qu'eſt dû le cachet particulier qui y eſt empreint, et qui le diſtingue non-ſeulement de la muſique des autres maîtres, mais de celle des autres ouvrages de Piccini lui même. Il y règne une vérité, une propriété de couleur, une variété, une originalité qui ſe ſoutiennent depuis l'ouverture juſqu'à la fin. Chaque air, chaque morceau eſt parfait dans ſon genre, et ce qu'il n'eſt peut-être permis de dire d'aucun autre opéra italien, l'enſemble eſt tellement lié, qu'aucune partie ne peut en être détachée ou déplacée ſans que l'ouvrage n'y perde.

" L'effet propre de l'originalité, de la création, dans cet art, le plus inconſtant, le plus fugitif de tous, eſt d'en fixer l'inconſtance, et ſi je puis m'exprimer ainſi, d'en arrêter la fuite. Le compoſiteur plagiaire, et c'eſt le plus grand nombre, obligé de déguiſer ſes vols ou ſes réminiſcences, l'eſt auſſi de compoſer le morceau qu'il fait de paſſages tirés de pluſieurs morceaux différens; il en réſulte une incohérence et de plus une ſorte de langueur, un manque d'ame et de vie, qui fatigue et tue promptement l'attention. Quand le plagiaire eſt habile, il peut avec du coloris plaire dans le premier moment; mais ſon ſuccès eſt paſſager. Celui du créateur, de l'inventeur, de l'homme de génie enfin, eſt ſeul durable. Après plus de ſoixante années, écoutez la *Serva Padrona* de Pergolèſe, ou ſon *Stabat Mater*; à quelques formes près qui ont vieilli, vous croyez les entendre pour la première fois. Votre oreille eſt auſſi flattée, votre attention auſſi ſoutenue, votre cœur auſſi ému, tandis qu'il vous ſeroit impoſſible de ſupporter un grand nombre d'ouvrages compoſés long-temps après. L'ordre, la clarté, la bonne diſpoſition des parties, l'élégance même y étoient, et leur donnèrent quelque ſuccès à leur naiſſance: mais le feu créateur n'étoit point en eux; c'eſt lui ſeul qui vivifie: ils ſont morts.

" *La Bonne-Fille*, l'inimitable *Cecchina* ne mourra point, elle vit, elle plaît encore ſur les théâtres de l'Italie et de l'Europe. Elle reſte, j'oſerai le dire, comme le vrai modèle de ce genre. On a donné depuis, dans de très belles productions, de plus grands développemens à certaines parties de l'art; mais peut être lui a-t-on fait perdre de ſa vérité. Dans *la Bonne Fille*, les ſentimens, les images, les ſituations, les caractères, tout eſt rendu avec tant de propriété, de chaleur et de verve, que toutes les fois que vous réunirez des acteurs capables de chanter et de jouer les différens rôles, un auditoire qui entende la langue italienne, ou même ſeulement la langue univerſelle de la muſique, vous verrez ſe renouveller les impreſſions que cet immortel ouvrage fit naître à Rome, il y a quarante ans.

" Il ſeroit trop long de rappeller ici tous les morceaux qui ont droit à l'attention; mais les deux *finals* en méritent une particulière. C'étoit une création nouvelle: Logroſcino avoit introduit le premier à la fin des actes, dans les opéra bouffons, au lieu des duo, des trio, des quatuor qui les terminoient auparavant, de plus grands morceaux d'enſemble, diviſés

divisés par le poëte en plusieurs scènes, et par le musicien en plusieurs motifs, ou en retours différens du même motif, qui peignoient les changemens et les vicissitudes de la situation des personnages. Piccini, qui commençoit alors sa carrière dramatique, imagina de marquer de plus, dans ces morceaux d'ensemble, les changemens de scène et de situation par des changemens de mouvement et de mesure, et de donner par ce moyen au *final*, avec moins d'uniformité, plus de développemens et d'étendue."

During a space of more than twenty years, *Piccini* filled all Italy with his name and with his works. " J'ai eu entre les mains," says the author, " la liste chronologique de ses opéra italiens. J'en ai compté cent trente-trois, tant sérieux que bouffons, composés dans cet espace de temps. J'ai vu et j'ai eu la permission d'étudier les partitions, toutes notées de sa main, à l'exception de deux ou trois, dont les originaux s'étoient perdus. Dans ce nombre, plusieurs sont des chefs-d'œuvres, et il n'y en a point qui ne renferme quelques morceaux qui annoncent le grand-maître, et capables seuls de faire la réputation d'un compositeur.

" Qu'on ajoute à tant d'ouvrage de théâtre une quantité innombrable de morceaux détachés, d'oratorio, de cantates, de musique d'église, et l'on concevra difficilement que le même homme ait pu pendant l'espace de vingt ans produire ce qui, ailleurs qu'en Italie, paroit trop fort pour la vie de plusieurs hommes."

At this epoch (in 1776) *Piccini* was called into France, being seduced by the advantageous offers made to him in the name of the government.

Here commence the occasions of chagrin to this artist, as also that great reform in the national musical taste which has been called the *Revolution of Music in France.*

It would be difficult in the present times to conceive how a real war, a long and animated war, should have taken place between the partisans of *Glück* and those of *Piccini;* the historians of this musical war will, perhaps, be accused of exaggeration. They entered on the dispute before the question was properly stated, which, indeed, generally happens: *Glück*, as well as *Piccini*, had learned his art in Italy; his first works were Italian Operas. It was *Italian music* that he composed.

Unquestionably it had not the same character, the same physiognomy, with that of *Piccini;* but who are the great artists, who the distinguished authors, that have not a particular *manner?* Thus, for instance, there was not a less difference between *Corneille* and *Racine*, than between *Piccini* and *Glück*. Of this, however, the generality of the combatants had no idea; they imagined that they were contending the one for the *Italian*, and the other for the *German music.*

At length they grew tired of this musical war, and finished where they ought to have begun, by applauding in turns *Piccini*, *Glück*, and *Sacchini.* The two last died nearly at the same time, the one at Vienna, and the other at Paris. Their *éloge* was published by *Piccini* himself, who forgot all his resentment, and who, perhaps, had never felt

felt any real jealouſy, ſtill leſs any hatred. *Piccini* was, therefore, now left alone in poſſeſſion of the muſical ſceptre.

Like moſt other great artiſts, *Piccini* had made little proviſion for the future. Several penſions which he enjoyed, appeared ſufficient to ſecure him from the apprehenſion of a want of reſources in his old age. But the Revolution ſwallowed them up. Unable, therefore, to exiſt any longer at Paris, he returned to his own country. He was at firſt received at Naples with eagerneſs and diſtinction; but the court ſoon manifeſted a degree of coolneſs towards him, and the great, in general, imitated the court. This was, it ſeems, owing to his too frequent reception and encouragement of Frenchmen in his houſe.

We ſhall terminate this article with the portrait of *Piccini*, taken from the concluſion of this work.

" Il poſſédoit les vertus qui devroient être préférées aux qualités aimables, les qualités aimables qui ne diſpenſent que trop ſouvent des vertus, et aſſez des unes et des autres pour ſe faire pardonner le génie et l'éclat des talens, pour laiſſer après lui, quand même il n'eût pas été un artiſte célèbre, un ſouvenir précieux et de longs regrets." *Ibid.*

ART. 43. *Voyage pittoreſque de la Syrie, &c. par le C.* Caſſas.

The nineteenth *livraiſon* of this important work is compoſed of ſix plates.

1ſt Plate. *Antiochia*, called by the Arabs *Antakyeh*. View of the moſt elevated part of the walls of this city, oppoſite the mountain of the ancient Laodicea, which the Arabs name *Lazdagyah*.

2nd Plate. The *Temple of the Sun, at Palmyra*. Exterior and interior elevation of the great portico, and part of that of the enclofure, to the north.

3d Plate. *Great Gallery of Palmyra*. The view is taken from the circular edifice, facing the Temple of the Sun.

4th Plate. *Triumphal Arch at Palmyra*.

5th Plate. *Courſe of the Nahr Qadès*, or *Holy River*, generally called the *Kadiſha*. View of a very ſteep mountain. This mountain is ſituated below the foreſt of cedars, oppoſite the Convent of Mâr Serdjès.

6th Plate. Moſque built by Omar ben Alkhaththâb, on the ruins of the Temple of Solomon. General plan of the edifice, and of all thoſe within its enclofure. *Magas. Encyclop.*

ART. 44. *De l'homme d'état conſidéré dans* ALEXANDRE SEVERE, *mis en parallèle avec les plus vertueux des empereurs romains, par le C.* Dememieux, *ancien major d'infanterie allemande, inventeur de la* Paſigraphie, *membre de l'académie des ſciences de Harlem, de la ſociété philotechnique de Paris, et de la ſociété des obſervateurs de l'homme.* 1 *Vol. in* 8*vo.* Paris.

The preſent volume is only a fragment taken from a larger work, entituled *Penſées ſur le Synchroniſme, et la réaction des cauſes et des effets en morale et en politique, ayant pour but de rechercher les vrais principes du droit*

droit et du devoir dans l'homme et dans les peuples. The xxv chapters now publiſhed by Mr. *D.* are extracted from this manuſcript. It had been read, ſays the author, to Catharine the Great, in 1774, and to Guſtavus III, in 1775, who applauded the views and plan of Mr. *D.* The work was likewiſe communicated to Frederic II, and to his brother, Prince Henry, and the King of Pruſſia pointed out to the author different paſſages which he wiſhed to have read to the Academy of Sciences at Berlin. *Ibid.*

GERMANY.

ART. 45. *Hiſtoriſch-ſtatiſtiſches Gemählde des Ruſſiſchen Reichs, am ende des achzehnten Jahrhunderts, von* H. Storch.—*Hiſtorico-ſtatiſtical account of the Empire of Ruſſia at the cloſe of the 18th Century, by* H. Storch. *Vol.* 3 *and* 4, each conſiſting of 34 ſheets in 8vo. Leipzig, 1800.

The work of Mr. *Storch* may be conſidered as intended to complete that publiſhed by Mr. *Georgi*, under the title of *Geographical and phyſical deſcription of the Empire of Ruſſia.* It treats excluſively of the condition of the inhabitants under all their ſtatiſtical relations, as alſo thoſe of the interior adminiſtration, referring to other works for whatever regards the geographical and phyſical deſcription of the country, its productions, &c.

In the two firſt volumes, the author makes us acquainted with the civil ſtate of the inhabitants of the Empire of Ruſſia, and in the third he ſhows the progreſs by which induſtry has brought this nation to the point at which it is now arrived. The Introduction to the ſame volume repreſents ſucceſſively the arts tranſplanted from Greece to Nowogorod, to Kiew, deſtroyed by the Mongols, and afterwards reſtored by Iwan I, Iwan II, and Alexei Michailowitſch. Mr. *St.* then gives a ſtatement of all the articles of merchandize manufactured in, and furniſhed by Ruſſia ſo early as the year 1674, with the hiſtory of what Peter the Great, Catharine II, and Paul I, have done for the purpoſe of promoting induſtry in their ſtates.

He divides into three principal ſections, whatever concerns the actual ſtate of induſtry in the Ruſſian Empire. *Firſt ſection:* the particular occupations of the people in the country. Theſe occupations relate not only to agriculture, they compriſe alſo a great number of other employments and means of induſtry, which furniſh many important objects for exportation. The author has added many reflections on the means of encouraging and extending the different branches of the national induſtry. In the *ſecond ſection*, Mr. *St.* ſpeaks of the trades, and of the meaſures adopted by Catharine to ſupport and improve them, by ſecuring a civil exiſtence to thoſe who are occupied in them. He reckons the number of individuals who depend on them, to be for the whole Empire 350,000. The *third ſection* is conſecrated to manufactures, which are here claſſed under 45 heads.

The

The *fourth volume* preſents a *circumſtantial hiſtory of the Commerce of Ruſſia from the moſt remote times to that of* Peter I. It concludes with a ſtatiſtical view of the commerce of Ruſſia, during the ſecond moiety of the 17th century, under Alexei Michailowitſch. *Jena ALZ.*

ART. 46. *Annales typographici ab Anno MDI ad annum MDXXXVI continuati poſt* Maittairii *aliorumque virorum doctiſſimorum curas in ordinem redacti, emendati et aucti cura D.* G. W. Panzeri, &c. *Vol. VIII.* ii and 564 pp. l. 4to. Nüremberg, 1800. Pr. 5 Rixd.

This new volume of a very important work begins with *Paris*, and with the year 1513. *Ibid.*

HOLLAND.

ART. 47. *Nieuwe Verhandelingen van het bataafſch Genootſchap der Natuurkunde.—New Memoirs of the Batavian Society of Experimental Phyſics.* Vol. i. 4to. 564 pp. 1800.

Twelve volumes compoſe the firſt collection, of which this, which we here announce, is to be conſidered as the continuation, and which chiefly relates to the Fire-engine. The three Memoirs on this ſubject by *John Wright*, *William Chapman*, and *Reinze Lieuwe Brouwer*, to which prizes were adjudged by the Society, form a part of this volume.

ART. 48. *Inſtitutiones phyſicæ in uſum auditorum digeſtæ, à* Simone Speyert van den Eyck, *A. L. M. et Phil. D. Math. ſublim. et phyſices in Acad. Lugduno-bat. Prof. ord.* Leyden, 1800.

This excellent compendium conſiſts of 20 chapters, in which the Profeſſor has compriſed whatever is eſſential in natural philoſophy, and on which he enlarges in his lectures to his auditors.

ART. 49. Gerardi Sandifort *Tabulæ Anatomicæ. Fol. magn.* Leyden, 1800.

The *cahier* which we have now before us, is recommended by the execution both in the deſign and in the engraving, and does honour to the ſon of *Edward Sandifort.*

ACKNOWLEDGMENTS TO CORRESPONDENTS.

We have received ſeveral letters and communications from *Dr. Montucci*, of whom, from all that we can learn, we are inclined to think highly; but, conſcious of our want of knowledge in Chineſe literature, we have been very cautious of hazarding a judgment, in the diſpute between him and Dr Hager, and muſt reſerve our opinion till we ſhall feel ourſelves able to give it without much fear of error.

LITERARY INTELLIGENCE.

An account of ſome intereſting Travels in the North of Europe, may ſpeedily be expected from the pen of *Mr. Sauer.*

Profeſſor Vince, of Cambridge, is about to publiſh a ſecond volume of *Aſtronomy*, containing Tables of the Motions of the Sun, Moon, Planets, and Jupiter, Satellites, with an Introduction, explaining their conſtruction and uſe.

We are very happy to be able to announce, that *Mr. Giſborne* has been prevailed upon to publiſh a volume of Sermons, which is now in the preſs.

A tranſlation of the Analytical Inſtitutions of *Maria Gaetana Agneſi*, a learned Italian lady, is in great forwardneſs at the preſs, under the inſpection of the *Rev. John Hellins, B. D. F. R. S.*—The tranſlation was made by the late *Profeſſor Colſon*, of Cambridge; but the public are indebted to the liberal exertions of *Mr. Baron Maſeres* for its being now brought to light.

Mr. Reeves's various, and truly valuable editions of the *Bible* and *Common Prayer-Book*, will be ready for publication ſome time in the month of January.

ERRATA.

In our laſt Number, p. 469, l. 24, for *former*, r. *farmer*.
——————— p. 492, l. 37, for *do become*, r. *do not become*.

AN

INDEX

TO THE

REMARKABLE PASSAGES

IN THE

CRITICISMS and EXTRACTS in VOLUME XVIII.

A. PAGE

ABERCROMBY, sir Ralph, account of 496
———, employed on the continent at the breaking out of the war, 1792 497
——— exertions of, in the West-Indies, 1795 ..... ib.
——— employed in Ireland, 1797 500
——— memorable attack of, on the Helder Fort ..... ib.
Aboukir, circumstances preceding the battle of 36
Abulpharajus, high literary rank of 134
Academical institutions of our ancestors vindicated 291
Achiacarus, the nephew of Tobit, account of 143
Adam, etymology of the name of 483
Adultery, defect of our law in regard to 182
——— connived at, and encouraged in France ..... ib.
Africa, not yet sufficiently explored 248
——— account of the slaves brought from the interior of.. 250
——— antiquity of dyed skins in 258
——— ancient and modern state of their manufacture 259
——— circumnavigation of, by the ships of Pharaoh Necho, king of Egypt, considered .... ib.
——— Southern, at the present moment interesting to Englishmen 114
——— inhabitants of the Sneuwberg or Snowy Mountains 115

PAGE

Age, high pretensions of the present, to superior wisdom, denied 290
Agriculture, system of the board of, productive of ill effects.... 129
——— board of, reprehended 466
——— paring and burning considered 468
——— on the cottage-system 469
Alexander the Great, famous speech of the Scythian ambassadors to 414
Alexandria described, by Abdollatif 135
——— existence of the library of, proved 134
Alfred, popular story of the retreat of, to the neat-herd's cottage 28
——— prophecy of the bards concerning the future fortunes and posterity of 30
America, separation of, from England, viewed as a judicial punishment, and not a blessing... 265
——— unhappy fate of general Mercer in 644
Anacreon, imitation d' 311
Androgeus, impetuous course of, described 646
Apostles, answer to a countryman's enquiry concerning the.. 430
Arabica bibliotheca, analysis of the 334
Architecture. Execution of arches among the Greeks and Romans 268
——— Great knowledge of the ancient architects ..... ib.
——— Gothic art of building arches 269

INDEX.

PAGE

Architecture. Dionyſiacs of Ionia, a corporation of architects.... 269
Articles of the church of England, Mrs. Weſt's review of... 361
———. Juſtification in the thirteenth article explained ..... ib.
——— contain a perſpicuous ſummary of Chriſtian doctrines... 362
Aſtrological tower, in Schiller's drama of Wallenſtein, deſcribed 543
Atheiſts, Dr. Parr's remarks on the conſcious inſecurity of, in their opinions..... 61

B.

Bacchanalian myſteries expelled from Rome and Italy 315
Barganet, etymology of 486
Bennet, Samuel, a private in a corps of yeomen cavalry during the Iriſh rebellion, merit and integrity of 377
Bible, Engliſh, the reviſion of the, a favourite ſcheme with the Socinians 279
——— Swift and Lord Monboddo's encomiums on its ſtyle..... 281
Blackfriars, centering for the bridge at, commended 266
Blagdon conteſt 438
Bokhara, deſcription of the country of 575
Boſcham, in Suſſex, account of... 588
——— poſſeſſion of, how forfeited by Stigand, archbiſhop of Canterbury ..... ib.
Bosjeſmans, conduct of the Dutch government at the Cape toward 116
Boſphorus and Helleſpont, the bridges thrown acroſs the, deſcribed 136, 139
Botany. How to render the abſorbent veſſels of plants viſible 17
——— Germination of ſeeds, deſcribed by Dr. Darwin 19
——— Leaves of trees repreſented as the lungs of individual vegetables ..... ib.
Boy, lines to a, with a watch.... 540
Boys, Mr. remarkable anecdote of 582
Britain, apoſtrophe to 387
——— Great, progreſs and ſtate of population in 180
——— aſtoniſhing atchievements of the arms of..... 235
——— vigorous reſiſtance of, to the cauſe of anarchy.... 236
——— benefits obtained for, by the peace..... 652, 655

PAGE

Britain, Great, alarming ſituation of, as a member of the European community 652
——— balance of power ſurrendered by 653
———. Impatience of the public mind for peace 654
Britiſh Critic, juſtification of the, concerning Mrs. H. More's ſchools 216
Bruce's opinion with regard to the ſource of the Nile examined.. 249
Buffalo, hunted, beautiful image drawn from the 647
Buonaparte, reſpect ſhown to, when paſſing through Helvetia 41
——— adherence of, to the ſyſtem of univerſal ſubverſion 235
——— poetical exhortation to 309

C.

Cain and Abel, ſtrangely turned into hieroglyphics by Dr. Darwin 25
Calcutta, plan of the univerſity of 633
Cambridge. Account of the maſters, &c. of Pembroke-Hall... 418
Camelopardalus, exiſtence of the, aſcertained 121
Cape of Good Hope, conduct of the government of, towards the Bosjeſmans 116
Catholics, Roman, emancipation of the, intemperately defended 675
Cave, etymology of 232
Chatterton, poems of, maintained by Mr. Whiter to be genuine 486
Cheſterfield, lord, letters of, cenſured 613
Children, ſelfiſh propenſities of, not to be encouraged 247
——— unneceſſary ſeverity to, reprobated 612
China. Ging-ſeng, curious acc. of 457
———. Introduction into England 458
——— Found in great abundance in America..... ib.
———, the famous edible neſts in 456
——— Mr. Latham's account of them 457
——— exported by the Dutch from Batavia..... ib.
Chriſt, obſervations on the mediatorial office of 407
Chriſtianity, the great triumph of, in the toleration of religions not acknowledged by law 367
Church of England, ſuggeſtions on the actual ſituation of, and the duties of its clergy 279

Church

INDEX.

PAGE

Church of England, liturgy of the, an insurmountable barrier to the views of Socinians 279
Church and state, on the connection of 371, 373
Clergy, too great approximation of, to the manners of the times 281
Clock and the Dial, a poem, from De la Motte 81
Coals, on allowing inland, to be brought to the London market, duty free 214
Commerce, remarks on the progress of our 176
———. Increase of exports and imports ..... ib.
Conic sections, on the method of treating 57
Consolation, the, lines entitled... 663
Consonants, importance of, in preference to vowels 478
Constantinople, church of St. Sophia at 269
———— ignorance of Anthemius and Isidorus, its architects 270
Consumption and phthisis, not entire strangers to the inhabitants of the tropics 546
Cornwall, account of the tin-mines in 399
Coronation oath, the important point of the, which relates to the established church, considered 372
Corporation and test-acts, adverted to 369
Correspondence 112, 224, 336, 447, 567, 688
Cowper, translation by, from Madame Guion's poem on the Swallow 305
———. Epistle to a Protestant lady in France 306
———, religious melancholy of, originating in the errors of an eminent methodistical divine.. 669
Cow-pox, still requires the utmost attention 513
———— inoculation, preferred to that of the small-pox 515
———— address for the encouragement of the 516
———— origin of, from the grease of the horse's heel, questioned 668
Coxe, Mr. motives for undertaking a tour in Monmouthshire.. 2
Criticism, remarks on, as an art.. 487
Croyland, in Lincolnshire, account of 473

PAGE

Croyland, Ingulphus's description of the abbey of 475
Crusades, consequences of the.... 293

D.

Damascus, Ebn Haukal's account of, eight hundred years ago ... 578
Danube, bridge of Darius over the 139
Darfoor, in Africa, position of, examined 250
Darwin, Dr. inattention of, to scientific distinctions 18
———— difference between animals and vegetables, as specified by 16
———— confused knowledge of, when explaining the influence of light, heat, and electricity, upon vegetables 23
Decoys for ducks, description of the Lincolnshire 474
Deists, objections of the, considered 406
Dissipation, satire on the rage for 420
Dwight, Dr. address of, to his countrymen, the Americans... 261

E.

Earth, remarks on the various conjectures, in regard to the previous state of our present globe.. 410
Ebn Haukal, account of..... 577
————'s oriental geography, importance of 574
———— occasional faults of.. 577
Education of youth, Mr. Yorke's mode of entering on the 613
———, utility of the plan of, as pursued in public schools.... 615
———— in our public schools, defended 657
Egypt. Site of the temple of Serapis founded by Ptolemy Soter 132
——— Classic importance of Canopus 253
——— Revived under the modern name of Aboukir, by the glorious battle of the Nile.... ib.
——— Fabric at Seewa of Egyptian origin 254
——— Had a relation to the worship of Jupiter Ammon... ib.
Electricity, Darwin's observations on 24
———— influence of, on vegetation ..... ib.
Elizabeth, œconomical habits of the age of, described 291
England, naval power of, considered 96
———, New, increase of towns and inhabitants in 265

Epic

INDEX.

PAGE

Epic pathos, ſtriking inſtances of 648
—— poems formerly rare 641
Equality, ſociety impoſſible upon the principles of..... 338
Eſſex, general account of..... 471
—— ſingular in the production of a kind of treble crop 472
Etymology, Mr. Whiter's ſyſtem of, examined 225
Evangelical teachers, arrogance and Phariſaiſm of ſuch as take to themſelves the appellation of 431

F

Father, the feelings of, on the death of his ſon, deſcribed.... 648
Fever, yellow, obſervations on the 64
Fevers, cure of, conſidered..... 125
——— aſſiſtance in, afforded by acids..... 126
——— experiments on, with acids 127
——— plain rules for preventing the propagation of..... 200
——— on diminiſhing the number of contagious..... 202
——— our ſuſceptibility to receive infections, conſidered.... 637
——— Dr. Haygarth's regulations for the prevention of..... ib.
——— inſtances of their efficacy 638
Framlingham, in Norfolk, deſcription of 418
France, ſucceſs of the republic of 41
——— apprehenſions of her deluſions in the form of luxury, and of her falſe philoſophy... 80
——— infidel apoſtacy of..... 315
———. Picture of French ſociety, before their ſocial ſyſtem was ſubverted 346
———, ſtate of public opinion in, at the cloſe of 1797..... 503
——— Contents of the three great libraries of Paris..... 567
French fleet, ſtay of the, at Aboukir, ordered by Buonaparte ... 35
——— revolutioniſts, humanity of, towards the German princes 234
Fruits, on the preſervation of.... 25

G.

Geography, remarks of Polybius on 260
Gibbon, reflections of, againſt the univerſity of Oxford, anſwered 62
——— ſcepticiſm of, with reſpect to the Alexandrian library, refuted..... 134
Gipſey language 231
Glack, a common Scotticiſm, explained 242

PAGE

Godwin, riſe, decline, and fall of, as a ſophiſter..... 184
——— attack of, upon Dr. Parr 189
——— atrocity of the poſitions of, with regard to child-murder 190
Godwin Sands, ſatisfactory account of their origin 584
Gonorrhœa, on the treatment of 200
Gordon family..... 240
Goſpels, ſpurious, of early times, not altogether deſpicable 622
Gothic architecture, improvements of, after its introduction into Europe 238
——— cathedrals, ſuperior ſcientific ſkill diſplayed in the erection of 269
Government, the general ſtate of, in Europe, at preſent 208
——— cannot be brought to true perfection 277
——— objects of 339
Gout, propoſition for treating the 66
Granada, ballad of the lamentations of a Moor for the loſs of 423
Greeks, their ſhips deſcribed.... 137
——— on the ſacrifices of the... 535
——— the matter of the ſacrifices 536
Guthlac, St..... 475

H.

Hafiz, paraphraſe from the poet.. 193
Handel, adviſe of, for compoſing parts in muſic..... 50
Haſtings, battle of, deſcribed.... 586
Hebrew, biblical, the primitive language..... 479
Helvetians, Cæſar's account of the 603
——— epoch of improvement among the..... 604
Helvetic confederacy, period of laying the firſt ſtone of the.... 606
Henry VIII. the founder of the Engliſh navy..... 589
Herman and Dorothea, poetical deſcription of..... 592
Herodotus, extent of the geographical knowledge of 140
——— miſtakes of 148
——— entitled to the character of fidelity and accuracy..... 248
——— miſtook the Nile for the remoter part of the Nile..... ib.
Highlands, ſcenery of the 242
——— cottage of the dutcheſs of Gordon in the, deſcribed... 243
Holland, diſaſtrous campaign of 1794 in 497
Horne, biſhop, his fondneſs for the myſteries of Hutchinſonianiſm 272

Hoſea,

INDEX.

PAGE

Hoſea, the prophet, peculiarly entitled to attention 569
——— reaſons for the further illuſtration of ..... ib.
——— metrical arrangement of, by biſhop Newcome, conſidered 571
——— biſhop Horſley's tranſlation of, deſigned for private ſtudy 572
Hottentot, ſingular anecdote of an, eſcaping from a lion 123
Hottentots oppreſſed by the Dutch farmers 116
——— new light thrown upon the hiſtory of the 117
——— their hatred towards the Dutch 119
———, Namaquaa, deſcribed .. 122
——— their huts .. ib.
——— their women 123
Huntley, marquis of, gallantry of 241
——— great attachment of the highlanders to .... ib.
Huſſey, Mr. afterward lord Beaulieu, marriage of, ſatirized 10
Hutchinſonianiſm exploded 272
———, Mr. afterwards biſhop Horne, converted to .... ib.
Hutchinſonians untainted by hereſy 274
Hydrophobia, method propoſed for the cure of 66

I. and J.

Japan, Mr. Pennant's reſearches concerning 461
Java, Upas-tree, peculiar to, deſcribed 462
——— effect of its poiſon, when applied by the Indians to their darts 463
Jeſus Chriſt, miraculous conception and birth of, endeavoured to be done away by Mr. John Jones 620
Jews, the captivity of the 142
—— aſtoniſhing number of, found in Babylon, after the return from captivity 144
—— Diodorus Siculus's report concerning the ..... ib.
Indemnification, bad tendency of the French ſyſtem of 234
India. Plan of the univerſity of Calcutta 633
Infidelity, progreſs of, in this country, ſince the commencement of the French revolution 386
——— indebted for its rapid progreſs to the prevalent opinion that forms of faith are unimportant 368
Inoculation of the ſmall-pox, introduction of the 513
Ireland, ſalutary effects looked for from the union of, with England 297
——— real ſtate of, ſadly miſrepreſented 298
——— diſturbed condition of ſeveral counties in 299
——— account of the rebellions in, from 1367 to 1608, occaſioned by the fermentation of Popiſh principles 300
——— account of the white-boys of 301
——— ——— ——— orange-men 302
———. Leading facts at the breaking out of the rebellion in 1798 303
——— origin of the rebellion in 374
——— its enormities 375
——— many Roman Catholics, in the yeomanry corps of, United Iriſhmen 378
——— conſpiracies of the yeoman infantry in ..... ib.
——— murder of Mr. Spenſer and his friends in 379
——— additional horrors of the rebellion in 381
———. Maſſacre of Wexford .. 382
——— Rebels routed at Enniſcorthy 383
——— Reaſons for the town of Enniſcorthy being afterwards evacuated by the royaliſts .... ib.
——— Battle of Vinegar-Hill ib.
———, on the propoſed improvement of 384
——— landing of the French in, under general Humbert ..... ib.
Jupiter, worſhip of, in Ethiopia .. 254
Juſtification, in the 13th article of our church, explained 361

K.

Kames, lord, character of 246
King, tribute of admiration to the 81

L.

Language, the firſt, the immediate gift of God 479
———. Mr. Parkhurſt's foundation for the origin and derivation of words 480
——— Mr. Whiter's ſyſtem of, exemplified in the ſuppoſed power of the conſonants C B .. 481

Language.

INDEX.

PAGE

Language. Unexpected illuſtrations brought together by him, when treating of the radical D M.... 482
Lanvihangel-houſe, Monmouthſhire, deſcription of 7
Laws depraved, the ruin of ancient ſtates wrongly aſcribed to, by Volney 340
Ledyard's opinion on the remote ſource of the Nile, examined.. 250
Lincolnſhire, remarks on leaſes and rents in..... 467
———— account of Peakirk in..... 473
————. Croyland..... ib.
———— deſcription of the decoys in, for wild ducks 474
———— ſingular remark concerning the churches in 476
———— account of the fens of ib.
———— hemp grown in 477
Link, profeſſor, character of 501
Linnæus, Darwin's plan for diſpoſing part of the vegetable ſyſtem of, into more natural claſſes and orders 26
Literary intelligence 112, 224, 336, 447, 568, 688
Literature, modern, flight compendiums of, reprobated 292
Liver, on the œconomy and functions of the 201
Living characters, objections to biographical ſketches of 495
Llanherne, in Cornwall, deſcribed 664
Locillet, mention of, from ſir John Hawkins..... 157
London. View of the chriſtenings and burials, in every ten years of the eighteenth century..... 402
——— The comparative mortality attending particular diſeaſes, at different periods of the eighteenth century..... 403
Lotophagi, curious particulars concerning the 255
Lotos, different opinions among the moderns concerning the... 256
—— two diſtinct ſpecies of the.. ib.
—— deſcribed, from Herodotus, Pliny, Polybius, and modern travellers..... 257
Lover, poetical apology of a capricious, for his conduct 664
Luc, M. de, opinion of, with regard to the ſmall antiquity of our preſent earth 412
Lycophron, tranſlation from, on the death of Hector by Achilles 174
Lycophron on the ſhipwreck of the Greeks on the coaſt of Euboea, for the crime of Ajax 174

M.

Maillet's opinion concerning the ſource of the Nile, examined.. 248
Malayan Iſlands, deſcription of the..... 462
Mancheſter, plan adopted at, for the encouragement of the cow-pox 516
Manners, general corruption of, depicted 421
Manſergh, St. George, colonel, murdered in Ireland, 1798, account of..... 375
Marpurg, an excellent German writer on muſic..... 398
Marriage, on the importance of the inſtitution of 181
Mary queen of Scots, feelings of, when ſhe hears the ſcaffold raiſing for her execution 666
Media, Jews diſtributed over 143
——— geographical poſition of, favourable to continuing the Jewiſh captivity 144
Melancholy, madame Roland's, contradictory 351
———— reflections on the paſſion of ..... ib.
Mercer, ſingular death of the American general..... 644
Methodiſm, true tenets of real. 217
———— awful warning againſt the errors of, in the example of the poet Cowper 669
Michael's Mount, St., Bowles's poem on..... 147
Milton. Dr. Ogilvie's deſcriptions in Britannia, compared in ſeveral inſtances with thoſe of Milton 649
Moloch, the dæmon, deſcribed .. 646
Monmouthſhire, principal rivers of 3
——— ——— population of .. ib.
——— ——— veſtiges of the Roman power in 5
———————. Mr. Coxe's excurſion to the Sugar-Loaf and Great Skyrrid in..... ib.
———————— Lanvihangel-houſe deſcribed 7
———————— Second expedition to the top of the Skyrrid.. 8
Monoſyllabic lines, diſputed queſtion of, ſettled..... 680
Montpelier, marriages at..... 109
———— ſalubrity of the air of 110

INDEX.

PAGE

Montpelier, meteorological obſervations at 111
Morality, remarks on the foundations of 611
Morning, lines on 541
Mortality, inaccuracy with which the London bills of, are formed 404
Murphy's travels in Portugal criticized 504
Muſic, no ſuch thing in nature as a ſimple ſound 46
——— Handel's advice to a young man for compoſing parts in ... 50
———. Arrangements of Mr. Shield's ſcale of intervals and repertory 158
——— Extracts from Bach's diſſertation, "Von der Freyen Fantaſie" 161
———, the ſcale in, explained.. 390
———. Signification of the word degree 391
———, interval in, defined ..... ib.
———. Of Rameau's chords by ſuppoſition 392
——— Obſervations on diſcords 394
Mylne, Mr. ſurpaſſes Perronet... 266
——— places his model in the Britiſh Muſeum 267

N

Nature, Mr. Parkhurſt's opinion of the great agents in, adopted by biſhop Horne 273
Navy, Britiſh, ſtate of, under Henry VIII. 590
Nelſon, lord, precaution of, previous to the battle of the Nile 36
Neſts, the famous edible, in China 456
Neutral powers, queſtion concerning the rights of, cleared from myſtery 356
——— argument of the, ſucceſsfully purſued 357
——— queſtion examined, as it depends upon treaties 359
——— further diſcuſſed 433
——— veſſels, on the controverſy concerning 68
——— ſentence of ſir W. Scott, condemning the Swediſh veſſels ..... ib.
——— impeached by profeſſor Schlegel 70
——— controverſy concerning, further diſcuſſed 71
Nile, ſources of the, ſtill unknown 248
—— ſource ſaid to be beyond Sennar in Africa 250
—— formed of two diſtinct branches 251

PAGE

Nile, Abyſſinian branch, not the *true* head of the 251
—— Canopic branch 252

O.

Œconomical habits of our anceſtors, deſcribed 291
Ogilvie, Dr. poetical works of... 641
Olmyn and Ira, epiſode of, in Mrs. Cowley's Siege of Acre 519
Otaheite, on the language of, and its connection with the Hebrew 481

P.

Paganiſm intolerant of every religion but that of the ſtate.... 367
Paine, Thomas, ignorance of, expoſed 283
Palſy, increaſe of, ridiculouſly attributed to the uſe of tea 211
Paradiſe, birds of, deſcribed 464
——— fable mixed with their hiſtory 465
Parental authority, on the growth of regal from 340
Paſtoral poetry, difficulty of, in modern times..... 664
Peace, alarming ſituation of Europe in conſequence of the, however neceſſary..... 652
Pennant, Thomas, account of, from 1793, where his literary life cloſes, to his death 454
——— character of 455
Pepuſch, Dr. compliment to the memory of 53
Peter the Great, policy of 144
Petrarch, the favourite poet of affectionate minds 563
Philoſophy, new, ably encountered by Mrs. Weſt..... 526
Phlegmatia dolens, deſcribed 85
Piccini, account of the opera of, entitled Buona figliula..... 682
——— reputation of..... 684
——— his diſgrace at Naples.... 685
Pitt, Mr. opening of Fabius's letters to..... 369
Plague, cauſes of the ceſſation of, not only in this country, but in the greateſt part of Europe.... 404
Plants, how to render the abſorbent veſſels of, viſible 17
—— Dr. Darwin's obſervations on viewing them..... 18
——. Germination of ſeeds deſcribed 19
—— Reſemblance of vegetable and animal bodies..... 20
Poetry, improvement of Engliſh, gradual from the time of Chaucer to that of Pope 487

Poetry,

INDEX.

PAGE

Poetry, gradual improvement of, in other languages 488
——— epic, the preſent age ſufficiently productive of 517
——— difficulty of paſtoral, in modern times 664
Pompey's pillar, ſurrounded in Pococke's time by fragments of columns 132
Poor, obſervations on the management of the 213
—— miſchievous incitements to diſcontent among the, in the county ſurveys *conſidered* by the Board of Agriculture 469
Popery, nature of, ſtill the ſame as formerly 385
Population. Obſervations on the poſitive or relative rank of nations 180
Portugal, inhabitants of, defended from the falſe accounts of many writers 502
——— manners of 503, 505
———. Perſons of the Portugueze deſcribed 505
———, Murphy and other writers on, criticized 504
——— uncleanlineſs of the inhabitants of 506
———. Baths, and bathing cuſtoms, at Caldas .... ib.
——— Analyſis of the water at the baths, by an Engliſhman 508
Potter's Greek antiquities, character of 534
Proviſions, reduction of, in price, occaſioned by the return of peace 677
Pruſſia, well-turned Latin compliment to the king of 192
Purfleet, Pennant's account of the magazines of gunpowder at ... 580

R.

Religion not a matter of indifference 295
——— infamous ſneers of Volney at, repelled 342
——— conſidered as a rule of life 362
——— agricultural writers recommended to abſtain from their remarks on 470
Revenue, eſtimate of the, at the beginning of the eighteenth and nineteenth centuries 324
——— increaſe of the national reſources ..... ib.

PAGE

Reynolds, ſir Joſhua, poetical compliment to 75
Rhubarb, hiſtory of the drug 459
——— known to Dioſcorides ib.
——— propagated with various ſucceſs in different places .. ib.
——— other kinds of, equally efficacious with the rheum palmatum 460
——— name and uſe of, among the Chineſe ..... ib.
——— Turkey ..... ib.
Rhymers, lively ſatire on inſipid 347
Roland, madame, high-flown eulogium on, by the editor of her works 350
———. Confuſion of her ideas exemplified 351
——— contradictory reflections of, on melancholy .... ib.
——— travels of 354
Roman catholic religion, pernicious characteriſtics of the 300
———. Rebellions in Ireland, from 1567 to 1608, occaſioned by the fermentation of popiſh principles ..... ib.
——— Diminution of the ſtrength and authority of popery 317
Rome, principles of the church of, inculcated the practice of fraud, when it tended to ſupport her own authority 360
—— church of, inculcated fraud, when it tended to ſupport her own authority ..... ib.
Roſlyn, account of, in Scotland 237
Roſlyn, or Roſline chapel, deſcribed 238
——— caſtle deſcribed ..... ib.
——— etymology of ..... ib.
——— celebrated in hiſtory by three ſucceſſive victories 239
Rouſſeau, beautiful lines on the literary exertions of 387
Rowley, authenticity of the poems attributed to 487
——— lines of, to Truth, from the ſecond battle of Haſtings .. 489
Rye, ſhort hiſtory of the town of 585
——— whimſical anecdote of a young woman at, who had been three years with child ..... ib.

S.

Sabbath, on the obſervance of the 530
Sailor, intereſting picture of an Engliſh 167

Sailors,

INDEX.

PAGE

Sailors, Engliſh, obſervations on the unbounded generoſity of .. 166
——— different ideas with regard to money, of thoſe devoted to trade, and thoſe to the profeſſion of arms 167
Saliſbury cathedral, tribute of praiſe to, as a complete ſpecimen of gothic architecture ... 238
Schools, Mrs. More's, juſtification of the Britiſh Critic concerning 216
——— plan of a public elementary 615
——— public, mode of education in our, defended 659
——— uſe to be made in, of fine moral paſſages in pagan authors ..... ib.
Scotland, examination of, become very frequent 237
——— origin of the reformed epiſcopal church of 599
——— account of epiſcopacy in 601
——— ſingular phænomenon in the hiſtory of the church of ... 601
Scripture, on the application of, to particular opinions 408
——— text of, extreme caution neceſſary in attempting conjectural emendations of the 570
——— conjectural emendations of, reprobated 571
——— the various propoſals for a new tranſlation or reviſal of, ſchemes of the Socinians.... 279
——— genuineneſs of our preſent copies of the, defended by Mrs. Weſt 360
Septuagint verſion of the bible, importance of the 450
——— viewed in the light of a Greek maſora 451
Sheep, Spaniſh 491
——— reſult of attempts to cultivate the breed of 492
——— Application of the wool of the Spaniſh breed, ſucceſsful 493
Shield, Mr. advanced merit of... 105
Skyrrid, Great, Mr. Cox's excurſion to 5
Small-pox, introduction of the inoculation of the 513
——— comparative mortality attending the 515
Smith, ſir Sydney, writing of, upon the walls of the Temple, in Paris 43
——— poetical picture of, at the ſiege of Acre, by Mrs. Cowley 522

PAGE

Socinians, underminers of the eſtabliſhed church 279
Sonnet, obſervations on the 145
Sonnets 661
Sophiſts, modern, inconſiſtency of 292
Spenſer and Fairfax, in the general poliſh of their ſtanzas, not to be compared to the pſeudo-Rowley 489
St. George, colonel Manſergh, his murder, character, and merits 375
Star that appeared at our ſaviour's birth, ſuppoſed a luminous meteor in the lower atmoſphere.. 626
Strabo's reaſon for his not noticing Pompey's pillar 133
Strawberries abound in the neighbourhood of Edinburgh 237
Suez, the ancients miſtaken in their ideas of the iſthmus of... 252
Sugar-Loaf, and Great Skyrrid, Mr. Coxe's excurſions to the ſummit of 5
Switzerland, remarks on the war of 1799 in 37, 39
——— the aſylum of liberty, violation of, by the French 41
——— beautiful lines on the ſubjugation of, by France 388
——— Mr. Bowles's apoſtrophe to the ſoldier concerning 412
——— firſt inhabitants of, Celts 603
——— Story of William Tell 606
——— viewed as unauthentic 608

T.

Taxes, ſtate and produce of our.. 178
——. State of the national debt ib.
——— its increaſe conſidered 179
Tell, William, ſtory of, related .. 606
——— viewed as unauthentic 608
Teſtament, New, tranſlation of, danger of reviſing it 280
——— grandeur and ſimplicity of its ſtyle ..... ib.
Tilbury fort, origin of 582
——— camp, characteriſtic anecdote of Elizabeth at ..... ib.
Tobit, account of 142
Tree; every bud of a, repreſented as an individual vegetable..... 16
Truth, lines to, from the pſeudo-Rowley's ſecond battle of Haſtings 489

Vallaint's

INDEX.

PAGE

V. and U.

Vaillant's vaunting narratives detracted from..... 121
Vegetables, difference between animals and, as specified by Dr. Darwin..... 16
——— resemblance of, to animal bodies..... 20
——— food of..... 22
Venereal disease. Phymosis and paraphymosis frequently distressing in the course of 1799.. 321
———. On strictures in the urethra..... 198
Verses after a late walk in a church-yard..... 171
Uniacke, Mr murder of, in Ireland..... 376
Unicorn, remarks concerning the 119
——— singular drawing of one in the south of Africa..... ib.
——— existence of a living original, argued..... 120
Union with Ireland, salutary effects looked for from our..... 297
Volney, the ruin of ancient states wrongly ascribed to depraved laws, by..... 340
——— infamous sneers of, at religion, repelled..... 342
——— particular abuse of, levelled against the Mosaic account of the creation, replied to..... 343
——— impiously deduces the name and office of Christ, from the blended name and characters of the Indian Chrishna..... 344
Urethra, on strictures in the..... 198

W.

Welsh language, prevalence of the..... 4
Wexford, massacre of..... 382
——— benediction on the bridge at, received by the pikemen, as they proceeded to the massacre..... 382
White Boys, account of..... 301
Williams, sir Charles Hanbury, account of..... 10
——— satire of, upon the Irish 11
Winchelsea, ancient importance of 586
Wool, English, experiments for improving, by an admixture of Spanish blood..... 490
——— observations on the dependance of the fineness of, on certain circumstances of climate and management..... 491
Worlds, philosophical notions of a plurality of, considered.. [illegible], 409

X.

Xerxes, bridge of, elucidated.... 136

Y.

Young men, advice to..... 524
——— people, dangers to which they are exposed, through the neglect of parents, guardians, and masters..... 288
——— advantages arising to, from maternal friendship.. 289

PRINTED BY T. RICKABY, PETERBOROUGH-COURT, FLEET-STREET.